

THE JAPAN CHRISTIAN QUARTERLY

Vol. VII. No. 4

October 1932

REPORT NUMBER

OF THE

ANNUAL MEETING OF THE FEDERATION OF CHRISTIAN MISSIONS

SUBJECT,

THE MISSIONARY TO-DAY

PROJECTING THE KINGDOM OF GOD MOVEMENT

TOYOHICO KAGAWA

THE NEW MISSIONARY MOVEMENT AND THE HOME CHURCH

HELEN O. REISCHAUER

EDITOR:—ISABELLE MacCAUSLAND, L.H.D.

Publishers:—THE CHRISTIAN LITERATURE SOCIETY OF JAPAN

KYO BUN KWAN, Ginza, Tokyo

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English Translation by Miss Hasegawa

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ISSUED QUARTERLY BY THE FEDERATION OF CHRISTIAN MISSIONS
IN CONSULTATION WITH THE NATIONAL CHRISTIAN COUNCIL

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OCTOBER 1932

No. 4.

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PRICE:—In Japan—¥4.00 per annum; Abroad—¥4.50 per annum; Single copies ¥1.20.
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THE JAPAN CHRISTIAN
REVIEW
QUARTERLY
PUBLISHED BY THE
JAPANESE CHURCHES
ASSOCIATION
1932-10-7-4



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THE JAPAN CHRISTIAN QUARTERLY

Vol. VII

OCTOBER 1932

No. 4

EDITORIAL NOTES

A CALL TO PRAYER.

The new Editor, as she undertakes with many misgivings her quite unexpected and difficult task of trying to follow a predecessor so delightfully efficient as was our absent friend, the Rev. W. H. Murray Walton, has been told that an introductory editorial will be expected in this issue. But in these days of world-wide rumours and discomfitures, in a corner of the world where the very air is fraught with uncertainties, when even the best among us are feeling inadequate or bewildered and anxious—who is wise enough to outline policies and predict futures, or who bold enough to venture paltry comforts? Just as the customary, bracing English “Cheerio!” falls rather flat in bitter, foggy weather, so Browning’s old blithe assurance cannot ring quite blithely enough to-day to convince us that “All’s well with the world.”

Yet we, who call ourselves by the daring name of Christians, can never dare to face a watching world in any discouraged mood. We lift—with determination we lift our eyes from our tangled economic systems, from the greeds and selfishness of worldly ambitions about us, from the woes of unemployment and financial distress, from the injustices yet perpetrated upon God’s little children, and we lift our hearts and all our problems up to Him, author of Wisdom and Healer of all the woes of this world—Shall we all together pray?

Oh, our Infinite Loving Father—Humbly we come to Thee as Thy servants in a world sore-vexed and full of problems. Proudly and glad we come, too—and stand before Thee, because we cherish

the privilege of being called not only servants of Thine but ambassadors and friends of the Kingly Christ in a land where He is yet little known. We would be more self-sacrificing, more loyal followers of a Prince so noble He could be content with the lowly home of a carpenter's widow since thereby He could serve Thy Kingdom. Help us, Father, to attain His poise—to remember that in the face of gravest personal dangers when clouds of uncertainty lurked just ahead this Man of Galilee still talked calmly with His friends, seemed never hasty, never bitter in His judgments, always just and fearless—sure! We too would strive for that divine ability to love the sinners while we scorn or decry the sin. May we, like Him, teach Thy sternest justice as well as Thy tender love.

Preserve us from impatience and the spirit of hurry, yet help us to remember that The King's Business does sometimes require haste; so keep our minds alert. Give us to see our task clearly and to do it simply without fuss or lingerings. We dare also to ask Thee, Lord, for a glint of Thy infinite sense of humour that we may by its light distinguish what things are trivial and what of importance and thus keep our lives and interests uncluttered, balanced and true. It is not always easy to laugh at ourselves, our Father—but help us to see more often how foolish and solemn we are when we should be gladly forthright and free as was Thy Son. Purge our lives of self-consciousness and indirections. May we never forsake Thy truth because it is inconvenient nor because its application might bring suffering to ourselves or to those we love.

Help us to keep our eyes on wide horizons without neglecting the daily task (How finely our Master did that!) Stir within us more searching imaginations that we may seek new methods and channels of usefulness. Make our sympathies more active and undergird them with insight so that we may love and forgive even when our brains cannot understand the erring.

And we would not pray only for ourselves in these vexing times, but for all those who control more of the destinies of men—the Rulers of Governments, Advisors in International Affairs, Committee Delegates, Judges, Councilmen, men and women of influence—Lord, we do pray for these and for the hastening of the time when they all may own Thy sway and be wisely subject to the laws of Thy Kingdom of Love.

Bless the many sufferers in this much-burdened land—the millions who yet know Thee not—the farmers struggling under their too-heavy debts, the hungry children, the women who toil and the fathers for whom there is not the employment they seek and should be having !

Bless the toilers in Thy vineyards—in Thy churches—many of their hearts are aching to help Thee and Thy children more but they lack strength or training or money to make new or wider effort feasible. Bless the supporters of Thy Church—at home and abroad. Thou knowest how many are giving to-day with very real sacrifice to send Thy truth afar.

Increase our faith and our ingenuity so that when funds fail or some plan proves futile we may not feel thwarted but strive to achieve for Thee along some other line. Make us resourceful Christians—never willing to give up so long as need exists. Help us to learn how to co-operate more effectively—to consecrate our common sense for Thy tasks and to better combine our forces to build together resistance against the forces of evil who often seem to co-operate better than we.

Give us Thy courage, Lord, (better than all the fears of the world !) and may our love for our fellow-men never be swamped by bitterness, anger nor doubts. In the name of Thy Son, the Prince of Peace, we ask these things in faith. Amen.

BACK TO C.O.P.E.C.

Long ago, in the Spring of 1924, the Editor had the high privilege of being a delegate to that most inspiring Conference called C.O.P.E.C. at Birmingham, in England. Ever since she has been using some of the Findings and the Reports made there as reference aids in our classes in what we call "Applied Christianity" at Kobe College. And the other day, in one of the preliminary Questionnaires, sent out to the Universities of England before that memorable Conference, she ran across this paragraph.—(Don't you like it? Does it not seem germane for us, today?)

"The Church is the Body which continues in the world the life and ministry of Jesus Christ, the Society which is charged to manifest the Spirit of Christ and to express His mind under the successive conditions of life which history presents. Not only, therefore, must it speak in broad terms of God's Fatherly love and

man's need of repentance and faith, and declare His Kingdom at hand in every generation; it must say what things help or hinder the coming of that Kingdom in its own generation and what things do not. Its first work must always be one of encouragement for those who are seeking the Kingdom; but it must also be ready to pronounce judgment on things said and done in opposition to the Kingdom by the publicists of its age. As Jesus had His word for Herod and Pilate, for the Scribes and Pharisees and the Sadducees, so ought the Church. But the influence which it wields when it passes judgments on the moral issues of its day must largely depend upon its success in embodying the Christian spirit in the lives of its own members."

And, by-the-way, speaking of the complex perplexities of life now-a-days, and being reminded of the C.O.P.E.C. Conference, how about making more use of that fine old marching song of John Bunyan's, which was set to music for that English meeting, and has rung in the ears of this particular delegate ever since—

"He who would valiant be—'gainst all disaster
Let him in constancy follow The Master.
There's no discouragement shall make him once relent
His first avowed intent to be a pilgrin.
Whoso beset him 'round with dismal stories
Do but themselves confound—His strength the more is.
No foes shall slay his might, though he with giants fight
He will make good his right to be a pilgrim."

"SAY NOT THE STRUGGLE NAUGHT AVAILETH"

Because one reading the newspapers of the world sees to-day so much concerning the alcohol problem it may be interesting to note that Japan also is alive to this issue, and that the present session of the Diet will be considering a Bill which calls for a National five-year prohibition of the manufacture of saké (the national liquor).

Admittance of such a drastic proposal for consideration grows chiefly, of course, out of the present economic distress. It has been estimated that the average farming families (though heavily in debt) are spending from ¥80 to ¥200 per year for this liquor manufactured

from rice—much of which has to be imported in order that the nation may be fed. In fact it is said that about one-sixth of the average living expense of the Japanese people as a whole (excluding taxes and savings) goes for drink!

Moreover, Japan is becoming anxious about the enormous annual increase in the number of her juvenile delinquents. Judge Furuya, of the Kwansai Juvenile Courts, recently told a group of the Editor's students that sixty-eight (68%) percent of these children with whom he deals come from alcoholic parentage or homes. (It is of interest to note in this connection that in August an important Mexican Governor issued a decree requiring that all applicants for marriage licenses must present medical certificates proving they are not confirmed consumers of alcohol).

In Japan such considerations as the above, both economic and moral, give pause to us all, and we are glad to hear that the National Temperance League, headed by the Honorable Hampei Nagao, Ex.-M.P. and prominent Christian worker, is asking the earnest assistance of the missionaries in pushing the Temperance issue at at this time.

A group of missionaries who have been studying this problem at Nojiri this summer reported that over seventy villages in Japan have voluntarily gone "dry" for periods from three to five years—usually influenced by economic pressure, but sometimes to attempt to save money for a definite purpose such as the building of a new school or the paying off of a heavy community debt. Such local-option experiments are surely to be encouraged by all of us Christian workers.

"GOING UP"?

Now that Prof. Auguste Picard has "pierced the ceiling of our physical world" with his daring ascent of ten and a half miles into that frigid, unknown stratosphere above us, we earth-bound folk will be talking more, perhaps, of yet unmeasured heights than of "unfathomed depths." But who is that other scientist who tells us that the really important discoveries to be made in the future will be along spiritual lines—reminding us that little experiment has yet been ventured in that direction.

The Editor believes, for instance, that one of the unglimped high-levels for Christianity can never be reached until we learn better

how to co-operate, and that a long leap in that direction would be a fine experiment to try. At Federated Missions this summer it is true we did venture a bit when we were discussing the labeling of every Japanese Church (regardless of its technical name) so that it might be recognized by the passer-by as an Institution representing Jesus Christ. (How many of us had heard of the amusement of certain members of the Appraisal Commission at finding us well-meaning folk still so burdened with our imported nomenclature? Of course it is true they had more reason for their mirth for that cause when they reached China, if rumour is correct).

However, we remember with a sense of pride that in this direction some missionaries of some lands are far ahead of their Home Boards, yet, in practical issues it would seem that we might be even more forward. For example—with all sympathetic appreciation of the anxiety in financial circles and the very real sacrifices of some of our Home-Board Secretaries themselves, how tragic it has seemed to us this year to have ably-functioning missionaries, well-equipped with language ability and long-established in co-operating constituencies, withdrawn to the homelands “because of economic pressure” and yet to be welcoming other new ones (sent by other Boards or sometimes divisions of Boards) who must face the long, expensive language struggle, as well as health, personality and work adjustments. (We think of the Erskine family, for example—his excellent interpretations of Japanese life and literature will be as much missed by this publication as his influence and cheery presence in all the many circles where he was so influential—yet the same day his withdrawal was announced we heard of several new recruits from the U.S.A. whose travel expense alone might have long postponed the tragedy of the loss of that family to our field.)

Sometime, we feel sure, there must be in our Home Boards and supporting countries sufficient unity of purpose (dare we hope? even inter-national) and of financial management to maintain adequate staffs abroad regardless of denominational limitations; for surely the Christian task is one and Federation is on the way.

“THESE THAT HAVE TURNED THE WORLD UPSIDE DOWN”

**Conference Sermon
Karuizawa, July 31st., 1932
Acts Ch. 17. Vs. 6.**

REV. H. F. WOODSWORTH

These words were spoken in that white-walled town straggling up from the gulf of Salonika into the Macedonian hills. The frenzied mob feared that their world was being turned upside down; the early disciples hoped that it might be. But the white-walled town still stands with its tragic history of fire and murder and war; the traders still traverse the routes from Rome to the East, and for good or ill the world still stands with its head to the skies and its feet clinging to the earth.

The world of the first century was not such a bad world—as worlds go. There was war, of course, and slavery and vice, but it was, perhaps, a more orderly world than had ever before existed. The Appian Way still stands to show how Imperial Rome could build and maintain roads. There was commerce and there were laws and schools and a good deal of safe-guarding of the rights of minorities. In the apostolic age, whenever one hears the tramp of the Roman legionaries one feels that he is comfortingly near to sanity and safety.

But the mob sensed in the teaching of the early missionaries something that was as much the reverse of the merciless order of Imperial Rome as it was the reverse of the bigoted lawlessness of the Jews of the dispersion. It is a little difficult to get at the cause of the bitter enmity of these mobs of the polyglot cities of the Roman Empire. There were religions in plenty and Rome was tolerant. It was not the strangeness of Christianity which made it obnoxious. The mystery religions offered beliefs and rituals which

made the worship of a crucified carpenter easily credible by comparison. It was not the high ethical teachings, for Judaism and Stocism satisfied the minds if not the hearts of the more fastidious. Not one of the Gods in the Pantheon turned the world upside down, nor did Stocism nor Epicureanism nor the worst orgies of the more voluptuous of the mysteries. These were of the world as it was. They fitted into the picture. They might be sublime or grotesque but they were but exaggerations of the life they were living. Yet to the mind of the Jews and to the Gentile world of the first century Christianity was subversive. The gospel of Jesus Christ had a disturbing quality about it. The Christians looked at things upside down. There was a reversal of values which was disconcerting.

The Romans were trying to give sanctions to their Empire by deifying the Caesars. The Jews were still dreaming of a Jerusalem that would rise from the dust and ashes of her ignominy to glorious world domination. But the Christians deified not a Caesar but a peasant, and their picture was of a Jerusalem not rising from the earth but coming down from Heaven.

In addition, there is no doubt that to the minds of the Gentile world, to the Jews and to the Christians themselves, there was involved in the acceptance of the Christian faith a change of outlook that was revolutionary; that upset both preconceived political ideas and ideals; that involved new economic conceptions and profoundly affected the whole social structure. It was not an amelioration, a betterment, a reformation, but a reversal, a turning upside down. In essence it was an inner light and life which in its outward manifestations transformed all personal and social relations. It is said that the very grave-diggers of the catacombs (where early Christianity hid its head but not its soul) although they were the most depraved and degraded members of society, came away transformed by their dark contacts with this obscure sect. But such a new life and such new personal relations have their inevitable results when brought into contact with the institutions of society. When Jesus showed the penny there was a reverse side to that which bore Caesar's superscription. If it was a definition, it was also a limitation of temporal power. When he overturned the tables of the money changers he upset more than

tables. It was an economic system—a way of looking at money, a monetary theory overthrown. Ever since we have been very busy trying to set up the tables and keep the money in its proper place on top of them. This fact, I think, should be clearly recognized. Jesus and his immediate followers had a way of thinking about life; about the state and politics and money, about property and family life and social life in general which set them quite apart from the organized society of their time. Otherwise the loyalties and the furies of their friends and enemies were alike inexplicable. Theirs was not merely a difference in thought and faith and personal conduct, but a difference in social living and in attitudes towards institutions. The mobile, impecunious group of disciples with Jesus at their head changed after his death into little communities in various cities of the far-flung Roman Empire—little communities which for a time at least had needs and goods in common. I wonder how much the Jewish antagonism may have been due to this communism? Certainly their manner of life must have been in sharp contrast with the competitive trade around about them. But for a time at least the primitive church kept money in its proper place, and then somehow the simplicity of the communal life disappeared, acquisitive instincts reasserted themselves, the world righted itself, and economically, Christianity and the world have seen eye to eye almost ever since.

But there have been men from that day to this who have felt that somehow this business of sharing is something handed down—a precious heirloom—but somewhere dropped along the way. Langland and the Lollards caught a vision of society in which there should be more economic justice. The Old Testament prophets had it, the Essenes had it, and Jesus doubtless was influenced by stories of that great and good experiment in communal living. It was a part, possibly, of a very important part of the life of the early church, but it was abandoned and has never been recovered. Perhaps we shall never know what the loss has entailed—what possibilities of human brotherhood abandoned, what problems of race inequalities might have been avoided, what menace of class wars dissipated. I am not a Communist, not even a Socialist, but it seems to me that it would help us in our thinking as Christians if we could answer the question as to whether simple communal

living was an important characteristic of the life of the men who immediately followed Jesus. Whether such a life can be or should be carried into the life of the present day is of course a separate question—or if not this, then some moral substitute not akin to charity.

There were other things, too, that brought the disciples into conflict with the authorities of the day: the attitude toward war, for example. There were pacifist martyrs, at a very early date—men who died rather than go to war. This is not a new development of the Christian conscience; it was there from the beginning of things Christian. It was another heirloom handed down by the Master and carelessly lost—or should we say deliberately lost? The other day I came across Augustine's justification of war. He maintained that those who wage a just war are really acting "misericorditer" as it is to the true interests of their enemies that their vices should be corrected. How many governments have justified wars by similar reasoning! So again the world which the early Christians turned upside down was set rightside up.

These early Christians cherished vital beliefs which manifested themselves first in their personal lives and secondly in the society about them. There was no attempt to make the Christian community coincide with pagan society. That has been the recurring mistake of the church since the second or third century.

It seems to me that the world is not so different from that old world that faced the early Christians. There is the same feverish competition in trade, the same discrepancy between rich and poor, same value placed upon money, the same absorption in pleasure, and games, the same way of valuing a man for what he possesses. The world has certainly not altered its standards, and worst of all, the church shares them in large part, or does not seek to reverse them. I am not preparing a tirade against the church which I love, but I am looking, as we all are, for a return of that power which will make the church a force to be reckoned with. For the world is very sick, and will look to others if we do not bestir ourselves. Have Christians as individuals and a body the courage to set themselves against the generally accepted ideals of this age? To break with the powers which are enthroned in high places and once again stand for the things for which the Master stood?

What are these accepted ideals of the age? As one, I would name the overmastering desire for wealth; another is the pursuit of pleasure, and a third is the undue standardization of life. These things have brought a sort of nausea upon our own generation and upon that of our children. Matthew Arnold describes how the impact of Christianity upon the pagan world drove her from pleasures and palaces into the deserts—but for the first time she smiled. Possibly joy may come back to us if we reverse the standards of our age.

When I try to separate the personal experience of God from the social problems about us I find myself hopelessly confused. The vision of a God, high and lifted up, is inextricably linked with a redeemed society, and we must redeem the whole of society. We must redeem our cities from the dreary blight of the new paganism which has descended upon them—the unsanctified city!

We fools who cannot sleep have heard it waken
 So many times
 We cannot count, a giant roughly shaken,
 For whom no chimes
 Make glad the housewife, send the man afield;
 Its matin call
 Is noise, the many-voiced and many-wheeled,
 Where noise is all.

The growling dawn, and then the sullen roaring
 From street to street;
 Then human life within the hopper pouring
 With hurried feet;
 The crowded street-cars; women hip to hip
 With men unclean,
 Crushed in the nauseating fellowship
 Of day's machine.

We meet in small groups and in meetings such as this, and constantly our talk is of economic ethics and social reconstruction. We are timid about undertaking anything, because in the first place we are amateurs and we are always met as meddlers by the more

experienced in the ways of the world. We cannot do anything in a practical way without thought and pain, and we always try to escape them both. One of my students who was about to go to the barracks for military training wrote me as follows: "To visit Sasayama is a very hard work, but I think it a spiritual recreation, for at Sasayama we need not use our brains so hard." Most of us are strong on spiritual recreation of that sort. But this question of the economic injustice of the world will not let us alone. The cries of the oppressed of the world jar upon our organ tones and spoil the harmony of our hymns.

"Two things," said Kant, "fill me with breathless awe:
The starry heavens, and the moral law."
But I know a thing more awful and obscure—
The long, long patience of the plundered poor."

Another objection to participation in social or economic reconstruction is that "it is not the proper function of the church." It may not be primarily or in detail the work of the pastor, but it is most emphatically the work of the church. I believe that any social work undertaken and carried on in a pure spirit of love has spiritual value and influence far in excess of its apparent material value. I believe that the progressive realization of the Kingdom of God on earth is the prime reason for the existence of the church.

This vision of a new society is one that will not let us be. It has haunted the minds of all the prophets and mystics. For Isaiah it was a redeemed Zion; for John, a New Jerusalem; for Blake, a New London:

"Another London there I saw,
Another Thames, another Tower;
Another Thames with other ships,
Another pleasant Surrey Bower."

How can we relate this vision of a City Beautiful, a Kingdom of God, to this present world that is ours; this world of jarring races and jealous nations, of cynical diplomacy and competitive commerce, of class wars, of salacious movies and corrupt cities—and all this world of light and shade so gay, so shallow and at heart so sad—how can we relate our New Jerusalem ideal to this?

There is no question that a vital experience of God must come together with any attempt to reverse society. Perhaps I should say precede, but the processes seem to go together.

In a recent ultra modern book there is a conversation which runs something like this;

"Then you do not think there is a God?"

"On the contrary, I think there very probably is one."

"How does he manifest his presence?"

"Chiefly, just now, by his absence."

I think there is something more in that than smart conversation. It came to me that all the present bitter pain of society is nothing but a manifestation of the absence of God; and that the pain will not depart till in quietness and simplicity, and possibly through poverty and suffering, we recover Him again.

Within a generation we have surrendered the heritage of many generations; that inner peace which gave dignity and poise to the individual, that gave stability and trust within the family and was the surest defence and support of the state. The pain and despair in modern life has touched us near enough—God knows—and may touch our children even more closely, and no return of prosperity or wealth will remove the bitterness which is at the heart of the gaiety of modern life. We must regain a faith that is clear enough for the wayfaring man, though a fool, to carry with him into his daily life. With this faith must go the hope that the Kingdom of God will come and His will be done on earth, and this faith and hope must find a more adequate expression in personal and group life.

How can these noble abstractions be translated into actual living? In the first place I think we must stop talking and acting as if the church coincided with society—even English or American society. We have been so long out here that we hardly know (and yet we know well enough) that in spite of the many God-fearing individuals and communities, the world at home as represented by the newspapers and novels and movies and armies and navies, is not a Christian world. Practically all its standards must be reversed before they correspond with the standards set up by Jesus of Nazareth.

In the second place I think that our Christian life must be simplified. I have an uneasy feeling that we make a mistake when

we try to make our church organization keep pace with the complexities of modern life. I am impatient with regard to the whole army of efficiency experts. Our strength is something simpler, more elemental, than that, or it is nothing at all. Our Christian society will be distinguished not by its complexity but by its simplicity; not by its numbers but by the quality of its life. Our Christian society will lead a revolt against the gods of the present age—against the gold upon which the modern world has built its foundation and which has proven unstable as quicksand, threatening our whole structure with confusion and ruin.

“O heart! O blood that freezes, blood that burns!
Earth's returns
For whole centuries of folly, noise and sin!”

It will revolt against the destruction of individuality involved in the mass production and mechanical methods of the present age, whether in industry or education, and will assert again the liberty which always accompanies the spirit of the Lord.

Above all, there will be an insistence that this world is a spiritual world—that not the old pagans only saw the divinity in life—had

“Sight of Proteus rising from the sea,”

but that we, too, may rediscover the divinity of all life—touched by a beauty more gracious, nearer to the heart of man than any of which the ancient Greeks ever dreamed.

“The angels keep their ancient places;
Turn but a stone, and start a wing!
'Tis ye,' tis your estranged faces
That miss the many-splendoured thing.
But (when so sad thou canst not sadder)
Cry—and upon the so sore loss
Shall shine the traffic of Jacob's ladder
Pitched betwixt Heaven and Charing Cross.
Yea, in the night, my soul, my daughter,
Cry,—clinging Heaven by the hems,
And lo! Christ walking on the water
Not of Gennesareth, but Thames.”

PROJECTING THE KINGDOM OF GOD MOVEMENT

T. KAGAWA

Scripture reading—Romans 15:20—“Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man’s foundation.”

It is a great honor for me to be with you tonight. Thank you for your kind sympathy and co-operation with the Kingdom of God Movement during the past two years and six months. Without your co-operation probably the Kingdom of God Movement could not have been successful. Just imagine what might have been the result if we could not have started this Kingdom of God Movement in Japan. You know the Bolshevik Movement is very strong and now there is a so-called Fascist Movement in Japan and we have world-wide depression in Japan but in spite of those pressing storms, the membership of the churches and the number of baptisms are increasing in Japanese churches. In 1930 there was about 20% increase in baptisms compared to former years and in some churches, for instance, the Congregational church, the number of baptisms were three times greater than in former years, and you understand, after our Movement was started, the Holiness and other churches were inspired by our Movement and they are endeavoring to bring the gospel of Christ to this nation. Though they do not come in with us, they have other similar movements of their own. I am so much inspired, because, though we have communism movements and fascist movements and panic and depression, the gospel of Christ is marching on. Everywhere and in all provinces of Japan, young men, young people are eager to hear the gospel. Each of you here can understand what is happening in Japan from your own experience. If we had not been able to start this Kingdom of God Movement, probably some churches would have been crushed and discouraged.

* Address given for the Federated Christian Missions Annual Conference 1932.

We were already prepared two years ago in the winter time when the atheistic movement started in Tokyo. We were well prepared and nothing has been done against this great movement of ours. The anti-religious movement has been crushed, its leaders are fighting with each other and some became crazy after they started with the anti-Christian movement and it is fortunate that we are marching on. It is really miraculous. But though we are strong and united for this Movement, you understand the enemies are strong and the reactionary Movement, Fascism, is very strong also. The criticism toward Christianity is merely toward our lack of love, love of which Christ preached. Christ was all right but because we cannot do what Christ taught us, they criticize us. If we could practice as Christ taught us, probably there would have been no use for Communism or for a Fascist Movement in Japan and there might have been economic peace. There might not have been any kind of economic depression but because we are slow in action, therefore this depression comes.

Now our methods in the Kingdom of God Movement are nothing new. They are the methods of St. Paul. We have to preach where the gospel has not been preached you know. Do you think that we do not need any missionaries in Japan? Do you think that we Japanese can do the preaching without you? But just imagine, out of 12,000 villages, only a few, a very few, about 300, have some preaching place. Yesterday I looked up the statistics. The Holiness Church has the greatest number, about 150 preaching places. Others have very few. Ten years ago, there were very few; now after this great Movement has been started, the Holiness Church has about 150 places. The Congregational and Episcopalians have a wonderful approach to these Christians, yet only 300 out of 12,000 have preaching places. Are the native churches ready to preach? I would say no. They are not ready. If St. Paul should visit Japan, he would leave the big cities and go to the villages and work there because his method was to go to the places where the gospel had not been preached. I love native Christianity because Christ came to us. Japan is for Japanese, therefore, if necessary and if we could get along without you, I would ask you to go back right away, but because we need the gospel in Japan, I ask you to go out to the villages into the towns, where the gospel has never reached. Thou-

sands and millions of people are hungry for the gospel, but are you ready for that?

Even among the Buddhist towns they are ready to hear the gospel. For instance, the other day in Fujisawa near Kamakura, the headquarters of the Jishu sect of Buddhism, there were visitors in the town. The pastor was afraid. When I went there the Church was very narrow and small. We could not get more than seventy people in it. On Sunday morning, I said to the pastor, "Do you think this room is big enough to hold the people tonight?" He said, "No. But we cannot borrow a hall because this town is for Buddhism." I said, "Do you not know that Nishima could win Kyoto when he tried to and put ten Christian members into the Diet in the year of Meiji 23? He won Kyoto, that headquarters of Buddhism in Japan. There are plenty of people who are awakened to the bad side of their religion and I know in this town thousands of people are awakened to the truth of the reality of God. Let's try to get the big theatre." But he said, "We have no money." "All right. Let's try to get the town hall." He said, "All right. I will ask the mayor." We 'phoned to his own residence because it was Sunday and we were told, "He is in Yokohama." So he started to go to Yokohama but fortunately there was a newspaper man right by the station. The pastor told him he was going to Yokohama to meet the Mayor to borrow the City Hall. The newspaper man said, "There is that cinema movie theatre. It is now closed because they couldn't pay the electric light bill and the servants are striking against the owner. You can borrow it free." So he went to the owner and found he could use it free of charge. We had a big meeting and we got more than forty decisions that night. That is one example. I can give many instances.

In one town, they have had for many years, yearly pilgrimages to Kyoto. They had hundreds and thousands of pilgrims every year. Last June we got over 600 followers of Christ, new followers of Christ in that town. I was very much pleased and strengthened. And there are thousands of hidden Christians who cannot openly declare themselves but are remaining in hiding.

We have no reasons to be dismayed and discouraged because the Fascist Movement and the Communist Movement are sweeping the country. The truth is gradually coming itself and convincing

the Japanese that the love of Christ is the only truth for the salvation of the human race, but it must be convincing. Only preaching of doctrines will not do. We must give the people of Japan the blood of Jesus, the true gospel, not only merely words but the blood and life of our Lord Christ. Otherwise Christianity means nothing.

In Omi, where Mr. Vories is settled, is a very strong Buddhist section. In one village there are about six Christians subject to great persecution. One pastor from that village preaches the most wonderful teachings of Christ but one young man came away from the village unsatisfied. He said to me, "His style and preaching are wonderful but we hear wonderful stories, too, from the priests. Sometimes the Buddhist priests can preach the most wonderful stories also." What we expect from Christianity is love, the redemption of souls and life. We are facing the crisis in Japan. We need real Christianity in Japan. We cannot go to communism or bolshiviki or fascism, not to left or to right but to truth and the love of Christ.

One young man said to me, "That pastor sometimes carries his fishing rod and when he wants to have a good time in the country life, he merely sits down and fishes and in the evening he preaches." He said, "That man doesn't understand the country life. We are hungry and poor and we have no time to fish. That pastor can preach most splendid sermons but his life is no good."

We need a co-operative movement. Without a co-operative movement we cannot save these places. We must not only preach the gospel but we must realize the love of Christ. How can we convey this gospel of Christ into action? First of all we must go to the villages and towns and cities where the gospel has not reached yet. We do not need methods and schemes but we must go from village to village and from town to town where the gospel has not yet reached. It is a blessing of God that wherever we go we can organize Bible classes. It is wonderful how the responses come. Every time I go to a village, hundreds of young men come to me and are waiting to study the Bible. So even if the Kingdom of God Central Committee might resolve that they cannot continue the Movement, I will continue this Movement, because this country is my country, because Christ is my Lord, I must convey the gospel to my friends in Japan. Whether you help me or not I must convey this gospel and if you will help me I shall be pleased. I will go to

all denominations, even the Holiness Church, if they ask me, because I am a servant of Christ. I have had about 50,000 decisions within the last four years and if I could have communication with them probably a larger percentage of people would remain in the Church but because I leave everything to the Church, some do not come. I know even if they do not come to Church there is the spirit there. They are thirsting after Christ whether they come to Church or not. I know to go to Church is better but sometimes when they find out the churches are doing nothing for a co-operative love movement, they won't come. But they know the Bible is good. For instance, one communist who is in prison wrote to me, "I said good-bye to Mr. Kagawa because his movement isn't good enough. But I like Kagawa and the New Testament." It is very funny, because he is not satisfied with the church but he likes me and my Bible. Please do not consider that those 50,000 who have decided to follow Christ really mean that they are the only official decisions, because everywhere I go, though they do not go to Church, they study with us. We have tried to realize the love of Christ. We are idealists. First of all we must go to the different villages and towns where the gospel is not yet preached; but distributing tracts and leaflets is not enough. It is good but it is not enough. We must organize Bible classes and organize some lay preachers. Let's organize in each village and each town some kind of organization for Christ. Whether you call it Church or Bible Class or study group, let's organize some group.

So my idea of the Kingdom of God Movement is this; let's advance our frontier line a little to the front and widen our area and organize in the different villages. That is a special frontier and we must follow up with the different professions. Three years ago if you remember, I said in this Karuizawa auditorium that we need the Christian guild system. In a big church they come to worship God but sometimes the country people visit big towns and remain for some time and when they go to church they feel very cold. Why? They cannot find good friends. When St. Paul visited Corinth if he could not have found a Priscilla and an Aquilla, what might have happened? But he found his own profession there and he left there later, and Priscilla and Aquilla became the best assistants of St. Paul. Then he moved to Ephesus and began his church there.

That is the method we must use. We must have missions or guilds, trade by trade, profession by profession.

First of all, we can start a teachers' mission. Once I talked to Canadian friends and next day four teachers came to me. They said, "We have organized a teachers' mission." I was surprised at the speed of the Canadian friends. You know I like Canadian people. Toronto is a good city. We need the spread of teachers' guilds. We must convey the spirit of Christ in our teaching staff. We have 220,000 teachers of primary schools. If we could give the spirit of Christ to teachers, even a few teachers, they could give it to ten million primary school students. Japanese education will survive then. We have so-called kindergarten teachers and they have just had a good convention in this next hall. We could have primary school teachers' summer-schools for preaching purposes. This could be done. Why not start it from tomorrow?

And there should be a nurses' mission. For many years I have been praying for a nurses' mission. Have we great nurses in Japan like Edith Cavell? Yes, we have. Nurses have the spirit of Christ but we must Christianize all nurses in Japan. Why cannot you missionaries devote part time to the nurses' mission? Let us teach the nurses and lift the position of nurses to the Christian standard?

Cannot we start carpenters' guilds? Jesus Christ himself was a carpenter. There is a carpenters' church near Osaka. Why cannot we start a carpenters' mission? In Tokyo alone there are 50,000 carpenters. If we could buy or rent a house for carpenters and invite them to come in, then the gospel would spread from mouth to mouth and from heart to heart, then they will find that Christ is the real saviour of the human race.

And fishermen. Do not you know that seven disciples of Jesus Christ were fishermen? Where are the fishermen of Japan? Are they followers of Christ? We have 2,500,000 fishermen in Japan and Mr. Nakamura, a representative in the Diet, told me that half of the numbers of fishermen of the world are Japanese. We have five million fishermen throughout the world and half of the fishermen of the world, 2,500,000, are Japanese and we catch half of the fishes caught in the world. This is not in the statistics. It is not reported because the fishing tax is so dear. The Japanese islands are very narrow. The Japanese cannot keep sheep or cows or goats, therefore,

they have the seas to catch fishes, so we must go to the fishermen and preach the gospel and get them for Christ in Japan.

We can preach the gospel to the mechanics and weavers. We must have at least about fifty or one hundred different missions. Then, you will understand, we can get very near to the life of the people. We must have a special mission to each trade and to each profession.

When we started the clerks' mission in Osaka, we handed it over to Mr. Yameoka of the Pentecostal Church. He found that clerks have the same psychology as anyone else. You know Matthew was a tax gatherer. We must preach to government officials.

There are two points then I want to emphasize. Go to the unoccupied fields and preach to the different professions. Then you will find how to sympathize with them and keep in touch with those people. Some are underground; some go up high in the sky and some are on the ocean; some go to the mountains and sometimes we forget there are hardships that delay our work. But when we go to the professions, we keep in touch with the people. Jesus stood by the seashore of the Lake of Galilee when the seven apostles had no fishes and no food. It was after the resurrection and he came to the shore and asked the apostles, "Have you food to eat?" They answered "No." And he went back and brought fishes and bread. In the same way we must take from him. This gospel had been continuing for five centuries before they lost the real spirit of the early apostles. We must revive that spirit, going back to the old methods of Jesus Christ, showing loving kindness to each trade.

I would not describe the need of individual evangelism. The Kingdom of God Movement does not need mass meetings so much. We must employ everything, individual evangelism, class to class, group to group, we must employ all methods to get the spirit of Christ realized by the people of Japan.

Then there is evangelization of Japan through education. We must keep up the schools and colleges and educational institutions. It would be a great pity if we should destroy any kind of institution we have already started. We must preserve it all. Sometimes evangelists attack schools and say we do not need them. But we do. But sometimes we must change our school methods. The Minister of Education is changing our primary schools into industrial

schools. Our mistake in the past has been that we have emphasized too much the military movement. What we need is more industrial education. The missionaries could look after this and give more emphasis to industrial education in the night-schools.

I wish we could build up more farmers' gospel schools, and not only farmers' gospel schools but fishermens' gospel schools and carpenter's gospel schools and industrial gospel schools. Do you know that we have only eleven middle-school grade fishermens' schools for 2,500,000 fishermen; we have only eleven schools for boys. Therefore, if you are near the fishermen, please start some kind of fishermens' gospel school. I know some fishermen who are Christian. They are sometimes very suspicious of us but they are eager to believe in God. In Choshi there are some churches but they are not teaching the fishermen. In Misaki there is no church at all. There are down there over 800 big boats of about 50 ton grade, most of them Shikoku boats. They go to Manila, to Formosa and sometimes to Mexico. They need the truth of the gospel of Jesus and love of God and it must be preached to those people. On one boat about fifteen or twenty boys are travelling for not less than seventeen days and they need magazines. We could distribute tracts and leaflets to them.

As I go around and study the fishing villages, I have found they are willing to hear the gospel. The other day I visited in the Inland Sea where Captain Bickel visited twenty years ago. He held a meeting in the mayor's house in that village but never visited it again, but because the Mayor heard Captain Bickel he was a Christian. This time when I visited him he told me, "Please come back again with the gospel." Who is going there? They heard the gospel twenty years ago and they want to hear it again. Who is going there? Who is responsible for that? They want to hear? Who is going there? I have found hundreds of cases of that sort. Please come back again. I do not say we do not need missionaries. I say, please remain and go to those islands where we cannot go. Do not be dismayed at the criticism of some Japanese. We need you.

And miners. We have about 300,000 miners. We need the gospel for them. But we haven't a well established miners' movement. I wish we could organize some schools for fishermen and miners and also good schools for country people to teach them to

make ham and bacon. It would be wonderful if we could teach the farm districts how to make ham and bacon, because they do not know how to preserve meat. Please remember Jesus Christ did not say, "Go and only preach down at the seashore," but he ate the bread and fishes. Go to the farmers with the spirit of Christ. We must feed the hungry. We must show our sympathy to the needy. Christ taught us to pray, "Lord, give us this day our daily bread." We must teach them how to make bread and ham and bacon.

In Chiba Ken the Seventh Day Adventists have a wonderful school system: "3 H schools"—head, heart and hand. It is a most wonderful scheme. They teach the farmers how to make cereals, hams and bacon. In China there are such schools because they need them, and in India, too. They are run by an order of French Catholics, Benedictines and Trappists. Please remember teaching English and literature is not enough. We cannot eat English. I wonder if some of you could study the 3 H principle of the Seventh Day Adventists and apply it to our need. It might help us a great deal.

We need more night-schools. Please open more night schools, because millions of young men cannot pay the tuition in day-schools, and do not you know night-school students are more earnest and have better brains? We are idle. We must dare to meet the situation. We are too busy. We must meet the needy people, meet the hungry and meet the hunger of young men of Japan to study.

Then I want to speak of a third point, the Christian Cooperative Movement. Millions and millions of people are employed in big institutions. We have big towns of more than 200,000 and Tokyo is becoming a big city of 4,500,000. We need some co-operation. If we could have cooperation there would be no depression, no panics because we would have system. We need some co-operation and the love of Christ means co-operation. The teaching of Christ means co-operation. We must have real co-operation but with the love of Christ. This is not a trifling matter because we lack a system of co-operation; in industry we have so-called capitalism and we are suffering from rise and fall of prices. If we could have some kind of co-operation and co-operative societies, then we shall have more peace in society and no talk of blood and revolution. We have a genuine gospel but we must realize the need of a genuine gospel in action in politics

and we must have a 100% gospel and co-operation. We must pray, "Lord give us this day our daily bread" and also must pray, "Forgive us our debts as we forgive our debtors."

In our Kingdom of God Movement, the first year we studied an evangelistic campaign. The second year we studied farmers' local schools, and this year we have made our purpose a co-operative movement in Japan. The National Christian Council of Japan has the platform for a co-operative movement. We have had it five years. A co-operative movement is necessary. We decided two years ago to have a co-operative movement, but I am very sorry to say we could not carry it out, so last year in May, I studied the American co-operative movement. The church is good but when millions of people suffer, we have no means to give them relief and we need some kind of movement. Today you passed a resolution to show kindness to neighbors, but how can you show the neighbors kindness when you have millions of people suffering? Only through a co-operative charity movement. Two years ago when I was asked to organize the social work in Tokyo, I said, "I know that Tokyo is in debt more than 400,000,000 yen, therefore I will not ask much money for my work but give me enough money to organize some mutual-aid associations for our unemployed people." And so I started. When we have a sudden fall of prices and sudden panic, these people cannot give; but when we have a co-operative system, we can save the middle class. We have three reasons for disasters; natural calamities, physical calamities and moral failure.

For natural calamities we must have fire insurance, harvest insurance. How about a scheme of Mutual Co-operative Aid Associations? In former days we trusted to the capitalistic life insurance. What we need is a mutual aid scheme of co-operative insurance association. For old age, for death and for the ailing and sick we must have some kind of mutual aid co-operative association.

This year 4,000 banks were bankrupt and you have seen the need of a co-operative movement. We need some kind of co-operative movement. That is kindness to the people. Not only in Japan but in all the world. For education, for instance. If we could have some system of co-operative association and if we could lend to the poor boy, when he graduates he can pay back the money he borrowed from the co-operative association, then that money will go

on and we can manage to give quite a bit of money for the poor boys to graduate from colleges. Cannot we start, not on a charity basis but on a cooperative basis, some kind of educational cooperative association? And if we could make it a world-wide Christian cooperative, there are some very good ideas. Throughout the world, between the countries, we need Christian cooperative international goodwill and peace. Without the goodwill of cooperation we shall have no peace in the world.

In Japan more than four billion yen of money is circulated among farmers and small laborers every year. We must help them. Buddhism has lost its influence. We must revive the spirit of mutual aid. We shall be criticized when we do that kind of work to help the poor, but that was the method of St. Paul. Those were the methods of the great deacons and the apostles. Those were the methods of later wonderful men, St. Martin and Boniface. Those were the methods of wonderful missionaries to Africa. Read the life of David Livingstone. He said, "I cannot preach, therefore I will show kindness to the Negroes." He became their friend. He was very much impressed with the kindness of the Dutch people who were there, so he tried to show kindness, too. He was really the pioneer of the cooperative movement in Africa. If only all missionaries could be like David Livingstone! Love is only a kind of humility. Love is the only method. Love is the only way, therefore Christ will win, because there is no love like Christ's.

THE NEW MISSIONARY MOVEMENT AND THE HOME CHURCH*

HELEN O. REISCHAUER

My first reaction to this subject when it was given to me is probably yours—that the only perceptible missionary movement in relation to the Home Church is that of the crawfish, backward! Retrench. Return. These are the two words most frequently heard of late. One might dismiss the whole subject thus flippantly and not be far wrong.

It was no less than a member of the last Commission (and by no means one of the less optimistic) who spoke of “the financial conditions in the home churches as necessitating a surgical operation.” This was at a meeting called to consider future policies somewhat as we are doing to-day. It seemed a little like asking a man on the operating table to decide about his entering some race in the approaching Olympic Games when the surgeon had already told him that it was doubtful if he would have more than one leg left when the operation was finished and successful!

But whatever the outcome of this period of drastic cuts, is it not perhaps timely that we stop and evaluate ourselves and our work? Just because it is a time of bewilderment and uncertainty is it not all the more imperative that we be sure of our motives, attitudes and aims, our work and our message? To return to the suggested idea of an operation: may it not be that this cutting away of appendages, however painful it may be; and even the repairing of the vital organs can be made the preparation for a vitalized and more useful life, IF the patient co-operates with the surgeon in regaining health and vigor of mind and body?

Leaving the operating room let us look instead for a simile from our Bibles. I am sure the same incident will occur to all of us. When Gideon started out to conquer the enemy he had with him a goodly army of 32,000 men. Jehovah suggested to him that “the

* Prepared for oral presentation at the Federated Missions Annual Conference 1932.

fearful and trembling" would not be any asset in such an undertaking so all such were allowed to return to their homes and safety; and 22,000 left. Still the army was too large to be useful in a strategy that required implicit obedience, initiative and "being on the jump" (as our less elegant but practical folk express it.) So the ranks were further thinned by taking the remaining 10,000 to a brook while on the march, and separating those who took time to get dwn on their knees and lap up the water in a leisurely manner while at the same time opening themselves to the possibility of a surprise attack, from those who hurriedly caught up a few handfuls of water with which to quench their thirst and pushed on. With this rather pitiful remnant of 300 men, each armed with a pitcher to break, a trumpet to give the clarion call of courage to his comrades, and a torch to light his way, the enemy was put to rout. Before leaving this story may I call your attention to the cry of the men as they made their brave and victorious sally? They shouted, "A sword for the Lord and Gideon." This might be called a "motive." Also on the return from battle some time later we are told that Gideon passed over the Jordan not alone, but with "the 300 men faint, yet pursuing." This we might label "policy" and take heart, though our ranks be thinned.

To come closer to our subject we should begin by facing facts. Frankly it is not accidental that the mission world has been visited by three bona fide Commissions and any number of less noted ones. It is definitely a time to sit down quietly and take stock. Let us confess, even if it be with humiliation, that a going concern or a notable success of any kind is not questioned or in need of "fact-finding" or "appraisal"; that it clearly indicates a change in the attitude of the Home Church, and something unsatisfactory, if not wrong, there, and on the mission field. In doing this let us consider first what "Missions" are supposed to be or should be; what may be changed or even wrong both in the Home Church and on the field; what the necessary qualifications of those who carry on the missionary work are; and, finally, what should and could be done about it.

Missions

If I may take a quotation, slightly rearranging it I shall put the negation first. "Missions is NOT favored nations carrying on a work for the benefit of less favored nations, but a co-operative enterprise in which the best of all peoples work together against common enemies, and for the common good." That is, we combat evil constructively, wherever we find it, and endeavor to share alike with all the abundant life. And since we sincerely believe that the fulness of life here and the life everlasting are to be found in following the life and teachings of Jesus in his interpretation of God as our Father, our aim is aptly expressed in the familiar hymn,

"Christ for the world we sing
The world to Christ we bring."

So far so good, for these are only generalities. But Missions extends over a hundred years (as we are now considering them) of as rapidly changing a period of human adjustments as our old world has ever seen. No quarter of a century of this 100 years has been like the one preceding it or the one following it. And we may venture to say that that is more true of the 25 years that mark the period in which this group has seen service than of any other 25 years preceding them. Religiously, intellectually, socially, politically, and economically (though the end is not yet and we have but started on a course whose final objectives no one can see) we have experienced changes more sweeping probably than any generation before us. Yet Missions has remained Missions, and the only surprise is that it has survived at all without more change in outward form and phraseology. That it must put on a new style of dress and speak a new language, though at heart the same, is necessary. Not to have been more misunderstood in this kaleidoscopic era argues well for an intrinsic and abiding value.

The Home Church

Let us start with the Home Church and make the changes there. Changes which come from definite progress in the Christ-like life. Changes in viewpoint towards God and towards our

fellow men. Changes due to growth in appreciation of the practical teachings of Jesus. Changes in language brought about by the broadening of intellectual horizons, by the immense stride in scientific knowledge, by the new psychological and philosophic approach to man and to Truth. These are some, and whether good or bad is not the question, they have come and are to be reckoned with. Meanwhile Missions has gone on so intent on the *reality* of her task that she has not bothered sufficiently to suit all of her terminology to the present demand; and seeing so very much that cries to be done has not taken enough of her valuable time to stop and ask whether one thing may not be more worthy of emphasis than another. So while the present generation talks confidently of "complexes" "sycophantic cases" "inhibitions" "behavior patterns" "humanism" and "behaviorism" of "the underprivileged" of "community centers" and "sharing"; of "expansive friendliness" and endless other phrases which they profess to thoroughly understand, and claim as the last word in each field: Missions continues too often to speak of "sin" and "conversion" of "the unregenerate" and "the saving of lost souls"; of "communicants" and "missionaries" (a universally detested word both East and West): of "rescue missions" and "the natives." This matter of language may seem trivial, but I am not sure that it is not quite generally the major cause of misunderstanding between generations, for Truth remains the same, it is only the viewpoint that changes and demands new terminology. It is high time we suited our language to the age so that it might at least be understood instead of being only unrecognizable and irritating. This might be a good starting point.

But to turn to the fundamental changes which lie back of this difference in phraseology. It is a much more intelligent church in every way. This is evident to each of us after the intervals between furloughs. General education, study clubs, travel, books, newspapers and magazines, each and everyone is on the increase and brings a more intelligent interest in its wake. The West is aware as never before of ancient and honorable national histories not her own; of art, of literature, of culture, of high civilizations in the eastern hemisphere; and especially of good in the non-Christian religions.

All this has not been learned without some shock to Nordic

sensibilities, but is all to the good for the not-too-popular missionary speaker from Japan. Now one faces audiences who have developed a humility so great that they are willing to listen tolerantly while one explains (if not too heatedly) that banks here are NOT dependent on Chinese clerks. Their politeness is assurance of open-mindedness, though the way that they settle back in their chairs shows plainly that they reserve the right to keep their own convictions. Indeed if one may generalize after the experiences of a recent furlough one may say the Christian public is somewhat more sympathetic towards this country than before, not because they love her more, but because, knowing more about other countries, they love some of them less,—all of which is not particularly to their credit. However, that may be it is a more intelligent Church, and, in the manner of westerners over anything new, at the stage of enthusiastically over-estimating all things oriental, including the non-Christian religions.

The consequent danger to Missions is all too apparent. Faith in Western culture and civilization as the absolute good is being decidedly questioned; belief that Christianity has a monopoly on ethics, goodness, and the finding of God is gone; and the Church is shaken to the foundation of her convictions. As is usual in such cases this present bewilderment is due to the laying of wrong foundations in the past. Christians too generally have failed to understand and act on what the Old and New Testaments have endeavored to teach from Genesis to Revelations, i.e., that "God has never at any time left Himself without witness," that "at sundry times and in divers manners" He has revealed Himself, "that devout men" have ever been found in all countries and among all peoples. Jesus in His ministry among the Gentiles "found no such faith not even in Israel"; and his disciples took pains to explain how laws and ceremonies, and ignorant but honest gropings after God are school masters to bring men to Christ who is the Fulfilment. Never having apprehended this great truth the rank and file of the Church find themselves caught in a maze of uncertainty about the necessity of Christ for the whole world. With new and undigested knowledge and ever broadening horizons, they are doubtful "of the reasons for the faith that is in themselves," and still more doubtful of the imperative need of the Missionary message. In astonishment

over the good in non-Christian religions, Christians of the West have been inclined to overappreciate them; at the same time losing sight of the essentials of Christianity which make it unique. In fact they find they have no religious norm by which to judge religions in general, and no distinct norm for Christianity itself. Unaware that the "battle ground of religion centers around the meaning and permanent value of personality" they do not properly evaluate their Christian experience in the Personality of Christ and his showing of "the Father." Is it not this lack of conviction (that in Christ and Christ alone is to be found the full and eternal life) that is at the root of all this uncertainty about Missions?

Unfortunately also Western civilization too often has been identified with Christianity and even used synonymously in the mind if not on the lips. And when Western civilization has become decidedly vulnerable in spots Christianity has seemed to crumble with it.

Again there is a new attitude called "a scientific approach" to every detail of living and every undertaking which cannot be ignored. To this attitude of mind the missionary business looks like an unintelligent, often wasteful, and altogether unscientific effort of untrained and unguided enthusiasts—(not to use the objectionable word propagandist.) To some extent this is true, and whether true or not is a factor to be taken into account.

It is only necessary to call our attention to the change in emphasis in our Western Christianity by merely mentioning it. We are well aware of it, and it exists as much in us as in the Home Church. It is the day of the "socialized gospel" and there is definite impatience with any expression of the Christian life which does not fall directly under this heading.

As for the present business depression it is also as much with us as in the Home Church. I do not pretend to estimate how much or how little it has to do with the *reality* of the attitude taken by our supporting constituencies. But it is a very real thing and for an unpredictable length of time to be reckoned with. It necessitates a definite and large reduction in missionary personnel.

In the light of such conditions in the Home Church it is not surprising that there has been a lessening of a burning zeal for Missions. The sending of Commissions of inquiry became not only

natural but inevitable. They are both a danger signal and a sign of returning health. If missionary interest is an index of a vital and growing faith, then we have reason to fear; and to tremble for the spiritual life of a Church which "attempts to make a balance sheet of expenditures and souls." On the other hand, new vigor is evidenced when the supporters of Missions insist on an appraisal of results accomplished; and the modeling of the superstructure along modern lines and in conformity with Truth, practical brotherliness, and a scientific approach.

Missionaries

Now what about ourselves and our fitness for our work? To begin with let us take heart from the fact that it is far harder to be a good missionary anywhere now than it was 25 years ago; harder still than it was 50 years ago; and an altogether different thing from what it was 75 years ago. We need not go back any farther. I am not speaking of physical hardship or danger. Being properly cooked and eaten by cannibals, or devoured raw by wild beasts is entirely out of the picture; even fever-breeding swamps are largely an experience of the distant past. Not only are physical discomforts conspicuous by their absence, but mission fields have become so alluring and luxurious that travel-loving wayfarers are tempted to come and "bide a wee" in the delusion that thereby they are being missionaries. At the same time there is little of the heroic and daring to call out adventurous souls. Not only have the "benighted" disappeared but even "heathen" have become extinct; everything one knows from building a hen house to playing a baby organ is not only no longer new and awe-inspiring, but Western civilization itself is to some extent in the discard; one cannot hastily read upon some, until now unknown subjects and then proceed to teach it with assurance, but one must compete with specialists of the first magnitude;—there isn't even a palm tree left under which to picturesquely drape oneself! In plain words one can no longer be a missionary at all unless one has some personally vital religious experience to share, and recognizes some poignantly felt need which he is temperamentally and educationally fitted to meet.

I do not mean in any way to cast aspersions on the generations of missionaries before us. I could scarcely do that with my rich experience of friendship with many such missionaries and as the daughter of old-fashioned missionaries. Old-fashioned? Yes, and so modern that in my childhood home, the Koran was handled with reverence as was the Bible; as a child I was taught to approach any wayside shrine or gorgeous mosque in the spirit with which I would enter a Christian Church—as a place where man has held out honest hands of searching after God and to some extent found him; and where fitness for one's work was insisted upon as a requisite for doing it well. (I mention this because it is just as well to remember occasionally that wisdom was not born with our generation, as well as to humbly confess that it will not die with us!) But I do mean to say that when one is in an environment where everything he is or has is of interest and value, it is an altogether different thing from our present missionary situation where a man must first prove his worth in an atmosphere of skepticism before he is even accepted as being worthy to bring anything good. To be a valuable missionary to-day in Japan requires a personal experience of God so great and vital that one is *moved* to share its joyousness with others; and in many fields a training that would ensure one of being an asset in any highly civilized community. These are not simple requirements.

But let us not be too verbose on the topic of ourselves. The mere suggestion of necessary requirements puts each one of us to considerable heart searching. I would introduce these questionings with the words of Mahatma Gandhi. "Before I can think of sharing with the world, I must possess."

To begin with, what is our real motivating force in this missionary work? Is our aim one only of abiding or eternal values? Has each one of us something of a "magnificent obsession" so all absorbing that it makes us naturally "lay aside every weight"? Do we run straight for our goal without allowing all sorts of "loss of personality" by the way on side diversions, and the using up of needed strength on alluring bypaths?

Have we taken the trouble to "find a reason for the faith that is in us," so that we know for certain what is fundamental and what non-essential in the Christianity that we profess and teach?

Are we prepared to meet the non-Christian faiths with which we must associate in a spirit of sympathy and appreciation, at the same time "knowing whom we have believed" so clearly that we are not overly influenced by our environment? Do we keep ourselves ready and eager to co-operate whenever possible yet without compromise?

Do we know the great difference between having "vision" (without which "the people perish") and being visionary and impractical? Do we sigh for opportunities which do not come when we are being only visionary? Or do we realize that when a vision is real, arising from a felt need and the response in oneself of a corresponding ability to meet that need if given the opportunity, that often opportunity knocks at the door before we have the necessary courage to take advantage of it? Are we opportunists in the good sense of the word? Do we keep ourselves fit for our present work, and ready to make ourselves fit by special study if and when a new call comes? Are we able to steer safely between the Scylla and Charybdis of plodding faithfully along without bothering our heads over better methods or a different emphasis, and, on the other hand, of becoming (what is sadder still) one of that group of convictionless and irritating people whom Paul so aptly describes as "ever learning and never able to come to the knowledge of the truth"?

Are we people of courage? What of our willingness to follow Jesus in being a disturbing element? Is it known that we have been with Jesus because of our boldness, like Peter and John? Or do we fit so perfectly into the landscape that we are not even noticeable? There are times doubtless when, cameleonlike, we must assume the color of our protecting foliage; but what of the vitality of a religion that has lost its boldness? Perhaps we are suffering for want of that "high and dangerous action" which Justice Holmes says "teaches us to believe beyond dispute, things for which our doubting minds are slow to find words of proof."

Possibly of more importance; what is the manner in which we do our work? Do we carry about with us that "attitude of expectancy," that atmosphere of faith in others which provokes response? Are we "cheerful givers" whom the Lord can love as well as those for whom we work? A Japanese friend once said in

a burst of confidence that missionaries are judged by the happiness they show in their work—this is something of an acid test!

Instead of blaming the Home Church for her bewilderment, have we, from our wider knowledge and first-hand experience, helped her to find a Christian norm? And what of her attitude of apathy towards missions? Have we been without blame in our relations to her? Have we measured up to the needs of the Home Church as much as we have tried to measure up to the requirements of an exacting field? Here again I am reminded of my old-fashioned missionary father who was also a civil war veteran of three years' experience, and his favorite text for sermonizing, "If the trumpet give forth an uncertain sound who shall prepare himself for battle?" When writing to our supporting constituencies, or on speaking tours in the home land, have we been quite certain of the call we have been giving, or have our fingers fumbled confusedly between the notes for "Forward March" and those which sound "Retreat"?

As to the Commissions. Our friend Alice comes to mind in her mad race, hand in hand, with the red queen. Out of breath with long running she supposed, of course, that she was some distance from the starting point. But the red queen replied to her question of how far they had come, (not unlike what the Commissions have said to us) that, in this rapidly progressing and changing world we must run that fast merely to keep pace and stay where we are. How about being ready, with loins girded up, to act on the rest of the reply—that "if we wish 'to get anywhere,' we must run at least twice as fast"?

In summing it up we might well ask ourselves if we are sufficiently in tune with God's world to distinguish even for ourselves between the good things of life and the things of eternal value. Do we know the difference between the delicate flower joy which abides between love and peace, and is the heritage of every child of God; or do we confuse it with the pursuit of happiness? Are we in any feeble way able or ready to follow in the foot-steps of the humble Nazarene whose meagre life record speaks in main of how he "went about doing good"; and (whatever may be our interpretation of the reported miracles) who left behind him a sense of physical well-being and a revitalized and rejoicing spiritual life?

The New Movement

And supposing we do measure up to some or all of these requirements how are we to adjust to unmistakably new conditions? Must there be new methods? Probably the only startling thing about what we may decide upon is that it will be a return in part at least, to the oldest form of missionary work—that the only new thing about it indeed is that there is nothing new about it at all. The best we can claim is that we may make some change in emphasis. Here I am guided somewhat by suggestions, both private and in conference, from members of the Appraisal Commission.

THE TRAINING OF CHRISTIAN LEADERSHIP must be written with capital letters. In a very small and humble voice we may protest that that is what we have been trying to do from the very beginning, and haven't succeeded so badly, considering we have had but scant material and, leadership stuff being always in minute quantities, we could not make more than there was, (the vast majority of mankind being followers)—But we get no farther. Our sense of justice acknowledges that national Christian leadership is the *sine qua non* of further success; that foreign leadership is increasingly undesirable as well as unavailable and entirely too expensive. Then let us put our first and greatest emphasis on that type of work that produces right leadership.

That brings us at once to the corollary that as a general proposition foreign executives in every field must go. They are no longer needed to run the mere machinery of business. With few exceptions where foreign executives in special fields still function it is only a matter of doing so until there are enough trained national leaders to go around. This of course, does not include advisory positions.

Growing directly out of this is the question of organization. Referring again to one of the most intelligently sympathetic of the Commission, he said it was a source of regret to him (and of questioning) to see so many of the ablest of the missionaries in various countries tied up in the job of planning and arranging work for others to do. Aside from the loss in valuable missionary personnel is it not true that one of the most serious causes of unpopularity in our present environment is that we represent

organization? Which one of us has not had the illuminating experience (I did not say pleasant) of being in a group of national Christians where one felt not only completely at one with them, but even possibly beloved, have the conversation turn to some matter of policy where one becomes the mouth-piece of some organization, suddenly to feel the warm and cordial atmosphere become tepid, not to say positively cold? Is it not true that personally we are not only acceptable but welcome, and as representatives we become *ipso facto persona non grata* and irritating to national consciousness? What about cutting down on our organizations and considering the possibility (perhaps it is not a feasibility) of being individual workers instead of representatives of anybody or anything?

Here of course, we are back to the pioneer missionary and his methods. He was by nature and of necessity an individualist and a personal worker. In our organizing, scientific studies and community betterment, have we not lost something of the personal emphasis? Have we not forgotten that a group is composed of individuals and a group can be no better or worse than the individuals that go to make the group? It comes back in every case to work with individual persons. As the ideal school is an eager learner on one end of a log with an enthusiastic and intelligent teacher on the other end; so the great things of the spirit have come from the fire kindled in the soul of one person by contact with another flaming personality. All the great early missionaries knew this and we must return to some of their methods.

Yet this emphasis on individuality is supposedly new in our day. Probably there never was a time when individuality from pre-school days on has been so strongly encouraged. And here shifting our gaze for a moment from nationals to our own missionary personnel, may it not be that this bringing of eager youth from our home lands and fitting them into well-defined grooves in our highly organized work is a large factor in preventing them from developing initiative? When can they find time among pressing duties for a personal outlet in aggressive work? May not the impossibility of any self-expression (or "the cramping of their style") have something to do with the lack of enthusiasm too often apparent? But to return to this modern emphasis on individuality,

the difference from former conditions lies in the fact that this encouraged individuality must now work in a world committed to co-operation.

Here we find ourselves face to face with the necessity both economic and spiritual, of working closely together. In plain words union work wherever and whenever we can unite. Without doubt this will be one of the recommendations of the Commissions, and in our heart of hearts we approve. But here is the rub. It takes a lot of personal sacrifice for everybody concerned to pool interests and give up private or denominational ambitions. If there is any doubt on the matter study all the union projects that have failed (and *why* they failed) and the few that have succeeded (and *why* they succeeded). Among the latter their pages will be found to be strewn with the corpses of dead ambitions. Hard though it may be, co-operate we must.

As the mention of union work invariably reminds us of schools this may be the place to speak of the possibility of some loose form of federation among schools of the same type. At once the theologians among us will think a bit uneasily of the many small seminaries dotting the map. I do not presume to enter that specialized field leaving it to "the cloth" to do so. But this spring I was impressed at a conference of women workers, representing various parts of the country and a variety of experience, at how often the claim was made that it was the pastors who checkmated any move towards a new type of church or community work. As one member remarked dryly, "Let's pass the buck to the Seminaries and adjourn." While only a joke (or pleasantry, shall we call it?) it does imply that some change is necessary in the training of our ministry. At the same time let us remember the faithfulness, the self-sacrifice, and the terribly difficult task of these consecrated men.

There are also the various men's colleges and girls' schools throughout the empire. It has been suggested that each school specialize in some one field, thus having a work all its own in a well-balanced program. At this difficult stage of transition in which Japan finds herself passing from one social, cultural and economic life to quite another, there certainly is great opportunity for girls' schools in the field of Home Economics to render a vital contribution to the aesthetic and commonday life of this people.

The awakening to the needs of the masses, both city and rural is not new (for that matter we do not claim novelty for anything mentioned) but it will receive much more attention in the future. Here the situation is made more difficult by class consciousness. It was easier even a few years ago to work *for* people among the underprivileged in country or town than it is to-day. Although it has always been necessary to some degree to integrate oneself among those whom one would help, it is imperative now, for there is a growing suspicion of those who would help from the outside. One can no longer work *for* but it must be *with* in reality. Opportunities among the underprivileged in the cities crowd at our very doors. Opportunities among the neglected rural communities are not so obvious but just as real. At a time when the religions of the world are out in an open market for the approval or disapproval of mankind; and when a national effort is being made by our neighbors on a grand scale to give humanity what it wants and needs without any religion whatsoever; it is a time of tremendous challenge to Christianity to vindicate herself by a good news of an abundant life which is for men and women in *every* walk of life.

It is also possible that some of our attitudes need a little polishing up if not a complete new coat. Christianity is one of the recognized religions of Japan. What is to be our attitude towards organizations of other religions in the same fields of service? Are we ready to co-operate whenever we can and still stand firm on essentials of our faith when necessary? To "be in the world but not of it?" And what of our attitude toward those of the nationals who have outgrown our earlier attentions and administrations? Do we still think of them as "brethren" which smacks somewhat of pious duty or have they become "brothers" with that suspicion of smug older-brotherliness? Why call them anything? Far better just to work with them as human beings like ourselves. While speaking of calling names, we might say right here that we could do worse than to discard a number of offensive (though harmless) words such as "missionary, helper, Bible women, native church," and many more such. I am inclined to think these are hampering impediments which retard our progress. What is in a name anyway? There are enough realities to worry about; let us drop whatever may have only a sentimental value.

A really serious danger is that of being carried away with the idea that to be useful or modern we must find some personal and specific, not to say, unusual thing to do. There are few outstanding or spectacular things to be done, for which we can devoutly thank God. A very few can do them. The world's biggest work is accomplished by common labor patiently and efficiently done day by day, and mission work is no exception. An occasional meteor is diverting and serves well for special occasions, delighting us with the spectacular. But the lovely, quiet starlight nights pleasing and cheering us throughout the years with their warm glow, are the result of many nameless stars each shining in his own place and with a small light, but doing it every night of the year.

That whatever is attempted should be *well done* and fit to serve as a model goes without saying, but unfortunately it has never been included as a plank in the missionary platform. It is almost terrifying to see one's wholly inadequate efforts being copied by the non-Christian world. The best possible everywhere is none too good to serve as a model for future undertakings. Here the Home Church needs educating away from the idea of Missions as a charity, and all its work should be adequately financed.

I offer these meagre suggestions knowing you will think of many other and more practical ways for forwarding the Kingdom of God. Education along peace lines will be foremost among them, except that it is an intrinsic part of the gospel of the Prince of Peace as well as the christianizing of all life's relationships, and cannot be separated from the heart of our message to others.

In conclusion I quote from our friend, the Friend, Rufus Jones. "It is no longer a question of Missions and the Home Church, but a common task of Christianizing the whole world."

THE MISSIONARY AND SOCIAL PROBLEMS

(Report of the Committee on the Study of
Social and Economic Problems)*

BY HOWARD D. HANNAFORD

Certainly no one can deny that there are social and economic problems in the world to-day, that there is something wrong with our economic system, that society does not seem to be organized in accordance with the spirit and teaching of Jesus Christ. The need for social reform is being recognized to-day in circles, which even a year ago would have been indifferent to it.

In such a time of trouble and perplexity has the Christian Church no message for the discouraged, unemployed man, which touches not only his individual life, but also the society in which he lives and which, in his daily anxiety, he cannot forget, even though endowed with a mystic sense for communion with God? Shall capitalists, communists, atheists, labor leaders study social problems and preach their solutions far and wide, while Christians remain ignorant of them and stand silent before the appalling condition of the world to-day? Some have claimed that we missionaries are too great amateurs in sociological sciences to be able to have definite ideas on social and economic theories, but during recent months people have come to see how little sound knowledge of economic laws even so-called experts have; it seems even to the man of the street that idealists, too, may have some contribution to make to the solution of to-day's difficult problems. How much greater responsibility is laid upon us *Christian* idealists to endeavor to do something to allay human misery and preserve human values in the world of industry and economic struggle!

It was largely because many missionaries felt this need for a study of social problems and of Christ's solution for them that the Federation last year approved the appointment of a special committee to stimulate such study. The Committee has endeavored to carry

* Abbreviated.

out the instructions of the Federation by encouraging the formation of groups of missionaries for study; by acting as a clearing house in exchange of information concerning experiments in study and social action; by establishing a reading club, with a lending library; and by organizing an informal conference for the study of various social problems.

In its hopes for next year the Committee includes the following plans:—

1. Continuing the reading club, all participating being asked to contribute fifty sen each to cover the incidental expenses, the books being provided by an exchange of volumes, belonging to the members and lent to the reading club for this purpose.

2. Continuing the publication of a bulletin, its scope being enlarged to include social data of special significance for missionaries. Each member on the mailing list is to contribute fifty sen to cover the expenses of the bulletin, thus relieving the Federation of financial responsibility for it.

3. Encouraging more earnestly than last year the formation of small groups of missionaries in various parts of Japan for study of such questions as The Christian's Attitude towards the Existing Social and Economic Order; The Economic Aspects of the Temperance Question; The Problem of Recreation in Japan; Public Health; The Peace Movement; The Problem of Delinquent Youth and Homeless Children; and for group study of certain selected books.

4. Establishing, if possible, several groups in various centers of Japan, which shall meet periodically during the year for earnest and prayerful consideration of the implications of the present social and economic crisis for the followers of Jesus Christ, the general problems to be considered being outlined in advance in order that definite conclusions upon these problems may be obtained from the several groups and presented for general study next year.

5. Encouraging an investigation of living costs in Japan with a view to determining tentatively what constitutes a living wage for Japanese, and the ethics which should govern the employment of Japanese by Missions and missionaries with special reference to salaries, dismissal allowances, grants for children, housing, sick benefits and old age pensions.

The Committee offers the following recommendations:—

1. That the Committee on the Study of Social and Economic Problems be continued, its membership to include a central group of three members, appointed by the Federation, and, in addition, members in Sendai, Tokyo, Nagoya, the Kansai, and Kyushu, chosen by the central group and organized into local groups, each of which shall appoint its own representative on the Committee.

2. That the Federation heartily commend the monthly magazine, "Warera No Graph," for its value in social education,

3. That missionaries be urged to enter Christian co-operatives whenever opportunity is offered, and, when possible, to take an active part in them with a view to making them increasingly effective agents of economic reconstruction.

4. That, in view of the dire economic need we face at the present time in Japan, the relief of the starving and shelterless in our own neighborhoods be recognized as a pressing obligation laid upon all missionaries and that they be urged to investigate the facilities for providing food and shelter for the utterly destitute next winter in their respective communities. We suggest that missionaries endeavor to learn what actual experiments in relief of the unemployed are being conducted in order that help may be administered as intelligently and effectively as possible, to prevent overlapping in giving such relief.

PAPER—"THE MESSAGE OF THE MISSIONARY TO THE PRESENT AGE"

G. W. BOULDIN

In assigning this subject, "The Missionary Message to the Present Age," I take it that the Committee meant to distinguish between the missionary message and the Christian message in general. We honor the young churches of these Oriental lands. We believe they have received their message and they are doing what they can to work it up but it seemed to me that it was our duty to consider what part we, as missionaries, have left to perform and what message we might best deliver at the present crisis. The task of all of us, of course, is that of planting Christianity in these Far Eastern lands and when we plant we want it to take root and grow. This, of course, is a very bold undertaking to even discuss the Christian message. Some will say, we have our message, we have had it for 1,900 years, why hesitate. I do not think we ought to hesitate but I think we ought to meditate. Besides that, when we come to think of it, everyone of us does this task every day. We have to choose our message. Consciously or unconsciously, first thing or second thing, we do choose our message. How different the history of the Christian world would have been if such men as Luther, Calvin, Wesley and others had chosen their messages differently. In our English Bible there are nearly one million words and we do choose and we have to choose. In our English Bible there are just over thirty thousand phrases so that if a preacher preached forty years, using three different phrases every week, he would use about one-fifth of them in a life time. So it is too simple to say the Bible is our message. I wouldn't embarrass you by asking how many of you have read the Bible through in the last six months. Some of us perhaps haven't read it through in the last year. But we have to choose and the most of us choose within a very narrow

* An address given at the Annual Meeting of the Federation of Christian Missions, 1932.

range, week after week, month after month and year after year. What I am saying this morning is that if we reason together about other things, would it not be well to reason together about this, especially if we are to rightly divide the word of truth, giving to each his portion in due season, or as a modern man, Dr. John Mackay, would say, we should present that aspect of Christ or the truth which the situation demands and which the situation required. In order to do this it seems to me that it is worthwhile to take counsel together and think about these things and if we discuss other problems why not discuss this problem also. I say this fully realizing that in the end each of us must choose for himself and get what light we can, get what help we can from our fellow workers, yet in the end, each man and each woman, we trust under the guidance of the holy spirit, must choose his texts every time, his message every time.

It is just because all of us, each and every one of us, has this awful responsibility day by day that I was willing to stand here this morning and bring this question before you for your consideration.

Now to relieve any anxiety, I should just like to name the three following points to begin with.

First, I want to pay some attention to the environment in which we are working; in the second place, I want to notice the report of the Jerusalem Conference on "The Message, and in the third place, I want to make some suggestions or offer some conclusions of my own, merely for your consideration.

You know, the environment, the world environment and the local environment but specially the world environment is so well brought out in this report on the message. First, let us consider an environment dominated by science, scientific thought. This is a secular environment. The world is secularized perhaps as not in more than a millenium. I should like to change this wording and say we are living in a Confucianized world. I never was so impressed before by the fact that the modern secular world is almost exactly a Confucian world. I do not want to make a radical statement and I do not believe it is radical when I say that in the past century of the contact of Western nations, mainly Christian nations, with, let us say China, as a result of that century of contact, I think it is not radical to say that the occidental nations have been Confucianized to a far greater extent than China has been Christianized. Dr. Rufus

Jones says that in the Western world where he lives, if you speak on a religious theme, you may hope to have one hundred to hear you, but if you speak with equal authority on the atom or on behaviorism, you may well expect to have one thousand present. That is the kind of world in which we are living.

I should like to have you bear in mind from the beginning that in most of these remarks, I am not speaking of that small group in every land that is definitely enlisted in the army of our Lord Jesus Christ. I am speaking of the world as a whole, as I see it. We have little groups here in the Far East to whom these things do not apply but I think to the mass, both west and east, these things do apply.

Now that, in brief, I think, is the world-wide situation dominated by scientific thought, which, in itself, is excellent. All of us are enjoying its benefits day by day. We would not go back to the Middle Ages if we could. We live in a scientific age and life is infinitely richer because of it but to me the sad thing is that in so many places the young people are allowed to grow up thinking and even are taught that they must choose between science and say, the Bible, or they must choose between science and religion. To me there is no sadder fact in modern life than that fact and I think it must be solved before we can solve the main question before us. So then, it is a scientific world and a secular world very largely the world over.

But coming a little closer to our own environment, I realize I am rushing in where angels would fear to tread, and I would say everything I say today in the utmost reverence, the utmost respect for the powers that be, with the fondest hope that the young East may realize its highest hopes and come to its full place in the world. Yet I am realizing at the same time that this generation has not seen so critical a time as the present and in many ways, so dangerous a time as the moment in which we now live, so if I speak sometimes enigmatically, sometimes in proverbs, he that runs may read and he that sits still, I hope, will understand.

Not only is the whole world Confucianized but our local world is Confucianized and especially our local world. You know Confucianism. I have not the time or the ability to outline it to you properly but it was a this-worldly teaching, very fine in many

respects. Human relations, ethics, propriety, manners, but not democracy. Where Confucius was born he is now having the battle of his life, because though this is a Confucianized world, it isn't completely Confucianized. There is still a struggle for democracy and Confucius cannot permit democracy and still be Confucius. We live in a world that is not only under the control of Confucian thought, but equally or more so, under the control of Buddhist thought. In the presence of some who know so much more about Buddhism, I hesitate to speak; but Buddhism is a search for the way out of sorrow and Buddhism is the most dominant influence, (of a spiritual nature) of the world in which we now live—this Far Eastern world.

But now more particularly and more directly, we have come into a situation not only dominated by Confucianism and largely permeated by Buddhist thought, but, however, it came about, we are in a world where neither Confucianism or Buddhism can do very much. You will pardon this brief attempt to sketch a very delicate matter. I travelled this spring two weeks through the wonderful country of Manchuria. Manchuria ought to be a nation of one hundred millions, one of the greatest and brightest of the earth's nations, but it is now in travail. It is trying to go through the birthpangs; but looking at it from the eastern side of that particular question, I think that about half of the present situation, which is bound to absorb the attention of the world more and more in the next generation, is the "grave consequences" of a proviso of eight years ago. There is among at least sixty millions a very firm determination, a very strong resolution, which I believe was largely brought about by resentment at real or fancied oppression. I do not think I should try today to fix the responsibility, but the fact is a fact, and it is serious. We cannot ignore it; and I shall have to say for the benefit of some of those present who are not from the same country as myself, that I am sure that my country not only receives a major part of the blame but probably deserves a major part of the blame, so far as blame can be fixed. But there is not only resentment against fancied or real oppression, there is an anxiety about tomorrow which is in keeping with the Confucian world, the secularized world, the militaristic world, the world dominated by militaristic thought. Relatively speaking, the people

among whom we work day by day are relatively well off, they have much to be thankful for but they are not thanking God; on the other hand they are complaining and laying the blame very definitely in certain directions. But since we are Christians and since it is our primary duty to face our responsibility for these things, it seems to me better to put the emphasis on what we can do and to what extent we are responsible, rather than merely complaining at the present situation and those elements in it of which we do not approve. There is not only resentment, there is not only a militaristic philosophy, but in the third place, there is a consciousness of power. The Jerusalem report speaks of a new relativism that is dominating the world. But the consciousness of power is also ambition. And that ambition is still mixed up with resentment; feeling that somewhere, some day, by some course, they are not only becoming equal but they will get even; which provides a very delicate situation. Some of the older missionaries testify that it is more difficult to preach today in Japan than formerly, that is, for a missionary to preach.

Now, when we come to bring our message to the Far East, there are a few inhibitions in the situation, there are a few obstacles, a few spiritual, moral and psychological obstacles that we cannot ignore. One of these is that the white man's face brings a consciousness of an imported thought and ritual. There is a prejudice against that. There is a prejudice against imported dogma. Still more fundamental, there is a prejudice against the doctrine of original sin. It isn't quite Confucian to preach original sin. There is a prejudice against the doctrine of future rewards or any emphasis on a blessed state in the hereafter. That was one of the big problems that was before my mind when I was asked to prepare this paper. What shall we say about personal immortality in this age? The world is not drifting that way. How can we stem the tide or shall we drift with the tide? It has been said in this conference before, I am told, but since I have it down here, I will simply report it. In the Far East the old question of denominational rivalry is a hindrance, so is the matter of social injustice in the countries that send the missionaries; social injustice at home, social injustice toward our neighbor countries. And then the beautiful and fine thing we call filial piety seems to have a tendency to come in conflict with

Christianity. Dr. Kagawa says the Japanese are tired of arguments, of doctrinal sermons. They would see Jesus, but how can we show Jesus to them? The cardinal virtues in this atmosphere are loyalty and filial piety. I think we could find no fault with those two things, if the atmosphere were not entirely secular. Loyalty to the highest, loyalty to Christ, loyalty to God, ought to be the outcome of the present situation; but have we the skill, have we the grace to bring to the Orient a message that can rise to a height sufficient to use these two great qualities? That is a very difficult thing but it seems to me an exceedingly important thing.

Now, so much for the environment. All of you know a great deal more about it than that.

But in the second place, I want to call attention to some phases of the Jerusalem report on the Christian message. Before going to that, if we face the fact that the Far Eastern world does not seem to be interested in immortality, how are we going to find the point of contact? I wonder if this isn't a possibility, that the good life in this world is not based on something different from the good life in the next. I do not know whether you will all agree to that or not. If you do not, I hope afterwards you will. I am inclined to think that the foundation for the good life in this world is and ought to be the same as the good life in the next. I realize that the chiefest of the apostles said that if there isn't a resurrection, we are of all men most miserable. We can understand what he meant, I think, if we realize the circumstances under which he said it. Still I am inclined to think we can emphasize the good life which will lead to immortality—shall we say, the life in Jesus Christ, outside of whom there is no immortality in such a way perhaps as to find the point of contact in what the people now think, without having to appear other-worldly to the degree that would repel. I do not know to what extent you have found that the other-worldly message does repel, but certainly in this atmosphere, it is hard to dwell on an other-worldly message; so for this world and the next shall we say, —seek first the Kingdom of God and his righteousness and all these things shall be added unto you. The present world does not believe that. Would it not be worthwhile to take that text until the world does see its meaning and the world does accept it? How many of our interracial, international world-wide questions would be solved

very quickly if men only believed that if they sought first the Kingdom of God and his righteousness, the providence of God would take care of his children? There is another verse that I think applies equally well to this world and the next, "I came that they might have life and have it abundantly." Then again, "God made of one blood all the races of men to dwell on all the face of the earth and fixed the bounds of their habitation."

But to call your attention now to some brief passages in the message sent out from Jerusalem. I hope most of you have read this. If I should make any recommendation this morning, one of them would be that we should all read this volume carefully. But just to call your attention to what I think may be the center of the message:

"Throughout the world there is a sense of insincerity and instability. Religions are undergoing modification and in some regions dissolution and scientific and commercial development alter the course of men's thought. Institutions regarded with age-long veneration are discouraged and called in question. Well-established standards of moral conduct are brought into criticism. A new relativism struggles to entrench itself in human thought."

As I intimated earlier this morning, a new absolutism has almost displaced this for the time being.

"Along with this is found the existence of world-wide suffering and pain which expresses itself partly in a desire for higher values, partly in an earnest struggle for new life and thought, in the birth pangs of rising nationalism and in the inner consciousness of race and class. There is a great yearning, especially among the youth of the world, for the full and untrammelled expression of personality, for reality in religion, for social justice, for human brotherhood, for international peace. In this world, bewildered and groping for its way, Jesus Christ has drawn to himself the attention and admiration of mankind as never before. He stands before men greater than Western civilization, greater than the Christianity that the world has come to know. Many that have hitherto not been won to his church yet find in Him their hero and ideal. Within his church there is a wide spread desire for unity centered in his person. Against this background and in relation to proclaim our message. *Our message is Jesus Christ.* "The message of the Church to the world is and must always remain the gospel of Jesus Christ." Then further we read—

"Under the head of the missionary motive—we rebut any attempt on the part of trade or of governments openly or covertly to use the missionary cause for ulterior purposes. Our gospel by its declaration of the sacredness of human personality, stands against an exploitation of man by man so that we cannot tolerate any desire, conscious or unconscious, to use this movement for purposes of assistance of economic, political or social schemes of any people. Going deeper on our part, we would repudiate any symptoms of a religious imperialism that would desire to impose religious beliefs and practice on others in order to manage their souls. We should place at the disposal of the younger churches our historical experiences. We believe that much of that heritage has come out of reality and will be worth sharing. But we urgently desire that the young churches shall express the gospel through their own generation. There must be no desire to let it take the personal or collective faith of others. Our true and compelling motive lies in the very nature of the God to whom we have given our hearts. Since he is love, his very nature is to share. Christ is the expression in time of the eternal self-giving of the father. Coming into fellowship with Christ we find in ourselves an overmastering impulse to share him with others. We are constrained by the love of Christ and in obedience to his last command. He himself said, "I come that they might have life and have it more abundantly." He has become life to us. We would share that life. We are assured that Christ comes with an offer of life to man and to society and to nations. We believe that in him the shackles of guilt are broken and that men are made free and that such personal freedom lies at the basis of the freeing of society from custom and biting social practices and political bondages, so that in Christ, men and societies and nations may stand up free and complete."

In conclusion, a few things that are very definite in my own conviction, I offer merely as my own suggestions. *First*, the good life is the same here and hereafter. *Second*, God is like Jesus. If we know the personality of Jesus and reveal that to the Orient and give that as our message, there is no better message that we could give. But as the word had to become incarnate that the world might understand it, the same is true, I believe, to-day. The message of Christ must become incarnate in these Far Eastern lands. *Third*,

The Cross is not merely the object of faith, but something we must know, something we must practice. *Fourth.* The church must be a real brotherhood. You know what the missionaries to Islam say, how difficult it is to win Islam, because Islam practices brotherhood. Can we stand the test? Are we ready to say and live up to it, that the church must be a brotherhood? *Fifth,* a question of ethics. All injustice in this world is against Christ and Christ is against all injustice. If you can imagine a triangle and I had the boldness to announce my gospel, I would say it is a simple triangle. One leg is mathematically the direct line to Christ. From where any man stands is the shortest line to Christ. The shortest line, the straight line is the shortest distance between two points and from where any man stands in this world, directly to Christ is one leg of my triangle. Let us not get into an argument about whether they all have believed in their Old Testament, but let us admit that the direct line to Christ from where any man stands is the line for which we should stand; and another leg of that triangle, to build the church of the materials on the ground. Jerusalem is good, California is good, South Carolina is good, but the church in the Far East should be built of materials on the ground. Then I contend that if you have that one leg the direct line to Christ and the other leg, build the church of the materials as we may find them, the other leg comes in automatically. There is no more Greek or barbarian, bond or free, there is no longer any racial boundary. I challenge you to test that out. If you will practice that first leg and that second leg, you will find that racial distinctions disappear in your own case as well as in the case of the other fellow.

I would urge every missionary to read, if possible, this volume on "Message" issued by the Jerusalem Conference of 1928. If the Federation of Christian Missions in Japan is convinced that it should put forth a statement at this time, I would urge that preparation be made to issue such a statement in the spirit and in the conviction of the words found in Acts 10, verses 34 and 35—"God is no respecter of persons, but in every nation He that feareth Him and worketh righteousness is accepted with Him." I say, if we put forth any message, I should wish that it be put forth in the spirit and conviction of the truth of those words, because I believe that any compromise at this time on the race question would be compromising our message.

THREE INTERNATIONAL CONFERENCE

SOICHI SAITO

I was requested to attend this summer three international conferences, namely, the Executive meeting of the World's Committee of Young Men's Christian Associations, held in May at Geneva, Switzerland, the Rotary International Convention, held in June at Seattle, Washington, and the First International Recreation Congress, in July, at Los Angeles, just before the opening of the Tenth Olympiad. I want to make a brief report regarding the first of these and also touch on a few points which might be of interest to the Christian leaders of Japan in the two later conferences.

In his very timely opening remarks at the Executive of the World's Committee of Young Men's Christian Associations, Dr. Mott, the President of the World's Committee, said:

"Has the Executive ever met at a time of such world-wide depression, not merely of economic depression, but depression of spirit? Has it ever met at a time of greater tension or strain in relationships between groupings large and small of mankind near and far?.....How one craves that as a result of what this Executive does and what it begins to do these days there will be a lifting of the faith in the various Movements we represent.....Remember the prayer that has gone into it all. I do not recall that the World's Committee has ever held such a World's Conference (as at Toronto and Cleveland) where there were findings that revealed such awareness of not only things as they are, but of what is required of us, as is the case with these.....We need to emphasize "Youth," and also we need to emphasize "adventure," but especially since Cleveland I have come to feel that we must put emphasis on the phrase "with God."

Most of the time at the meeting was spent in the discussion of the message of the Young Men's Christian Associations, which is based upon a paper prepared by Pastor Fabre of France, who took up the message of Cleveland to youth and analyzed it under the following headings:

1. Importance of the message.
2. Analysis of the message of Cleveland.
3. Remarks and conclusions.

He said there are many reasons for the importance which we attach to our message to Youth, principally that the Gospel is essentially a message of God to the world. He went on to say that there are other messages which are often opposed and antagonistic to the Gospel, and that the characteristic of our epoch is the variety of these messages. He mentioned three,—the message of secularism, the message of nationalism and the message of communism. Our message to youth must be distinguished from these messages and clearly opposed. He pointed out that it was remarkable to note that during recent years all the great Christian movements have undertaken to interpret to the world the message of the Gospel and to translate into clear and modern formulas the eternal "Word of God."

Under analysis of the message of Cleveland, he had three points, the preamble, declaring an experience, the body, including a brief sketch of the present state of the world, the confession of the failure of Christians, the affirmation of our faith and an appeal to the Youth of the world, and a third point, the practical conclusions of the message. He pointed out that our message as stated at Cleveland must contain a confession of the responsibility of Christians, bearing on the bankruptcy in practice of the true Christian life and the imperfection and weakness of our witness, but none the less, not diminishing our conviction that all power is in Christ.

In his remarks under point three, he said that he doubted whether such a message would act effectively on unbelieving Youth but that we must not underestimate its value. It is a safe basis for a good beginning and our Movement has not at the present time a common spiritual basis. His three conclusions were that it is necessary to restore to our World's Alliance its spiritual unity, its basic unity, that this unity we will find only in a deepening of our faith and of our spiritual life and that this deepening seems to lie in the conception of the Gospel as a message to the world, the message of salvation in Christ.

We also spent considerable time in this meeting on the responsibility of the Association in Social and International questions.

and the place of the Confessional Groups in the Young Men's Christian Association.

All through the meeting emphasis was laid on the evangelical or spiritual approach to youth problems.

The Boy's Division discussed at length the question of the message.

Disarmament was given its place on the discussion program.

The Boy's Division passed resolutions that primary and special emphasis should be given to the question of message and that an effort be made to recruit, plan and develop voluntary leadership in the light of our Christian message. Other resolutions dealing with practical questions were passed and the Young Men's Division passed similar pertinent resolutions.

New fields of work were thoroughly discussed.

Almost all the National Movements in Europe and America were suffering from economic depression, but as Dr. Mott stated in his opening remarks, the world today is not only suffering from economic depression but also depression of spirit, so the World's Committee Executive gathered in conference, tried to meet this problem somewhat through their corporate thinking and prayer.

The meeting was very timely because a number of the questions brought up at the Toronto and Cleveland conference in 1931 were discussed in an unhurried way by experts and those deeply interested in the welfare of young men and boys.

I was very much interested in the number of Christian laymen, as well as pastors and Young Men's Christian Association secretaries, who attended the International Rotary Convention at Seattle. I served as vice-chairman of the Boys' Division and was very much impressed by the fact that business men in the Rotary Clubs are very much interested in the welfare of boys. Although they did not use actual religious terminology, their discussion was on exactly the problems in which we as Christians are interested. Their outlook on international friendship was very broad and the majority of them were keenly interested in the promotion of international goodwill. The handling of the conference was very efficient and punctual and everything arranged in a business-like way, which practice we might well follow in our Christian conferences. I was impressed greatly by the fact that in a number of the Rotary Clubs, the meeting was started by the saying of Grace by the pastor of one

of the churches of the city. I was pleased to see them observing this very good custom which is not true in other luncheon clubs.

The Recreation Congress was the first international gathering of its kind and the delegates were sent by athletic clubs, Y.M.C.A.'s, Y.W.C.A.'s and there were some government representatives from different countries. It was held just before the Tenth Olympiad so naturally there were fine representatives from the various countries. One thing I want to report to our Christian friends here is the divisional discussions we had under the topic of "Recreation in Religious Groups." I was asked to read a paper on the subject, in which I had to deal with recreation in Shintoism, Buddhism and Christianity. Of course, I did not fail to mention the contributions we were privileged to make as a Young Men's Christian Association in the promotion of indoor games. I hope I was not speaking out of order when I mentioned that we had brought the winning team of swimmers from Tokyo to the Olympiad.

Interest was very strong on the subject of how to lead the recreational groups in the churches in America. One of the best arrangements in America now is that being made by the Seventh Day Adventists and a paper was read by the leader of this arrangement. The suggestion was made that recommendation might be made to the boards of each denomination to have leaders of recreation and physical education appointed.

Many demonstrations were given in this congress. For instance, the opening ceremony was started with a pageant entitled, "The Spirit of the Pool." In the Rose Bowl at Pasadena, an international pageant was given, which was very beautiful and a very fine illustration of international cooperation. I wonder if the Sunday Schools and Y.M.C.A.s, Y.W.C.A.s and the young people in the churches in Tokyo and in other cities could not organize such a pageant once a year, to share the real spirit of recreation, and make it a part of the program of the churches? We are surrounded now by very dangerous and undesirable elements which are always more injurious to young people and our churches and Christian organizations need to plan things to overcome them. I learned a great deal from this Congress and I hope arrangements will be made for cooperation with this organization of our churches and schools and Christian organizations.

ANNUAL MEETING OF THE JAPAN KINDERGARTEN UNION AT KARUIZAWA, JULY 26-27, 1932

MARGARET R. PAINE

The meeting of the Kindergarten Union this summer registered the largest number of delegates in its history, and seemed to have an especial atmosphere of inspiration and warmth about it, due to the unusual privilege of having Miss Edna Dean Baker with us. Miss Baker is the President of the National College of Education in Evanston, Illinois, U.S.A. She is active in many branches of child education, one of the most interesting being the National Conference on Child Welfare appointed by President Hoover, at the end of which she was appointed chairman of the Continuation Committee. Previous to the conference she had been making a tour of Mission Kindergarten Training Schools in Japan, together with her sister, Miss Clara Belle Baker, who is Dean of the Practice Department of the National College of Education.

The subject of the conference this year, "The Individual Child," was one on which Miss Baker could give us many practical suggestions. Her services included not only the leading of Round Table discussions, and addresses to larger audiences, but most valuable of all, many private interviews with kindergartners regarding their special problems. Whether she was talking about a child's diet or his health habits, his mental excitements or moral problems, one felt that she was looking at this child much as our Heavenly Father must regard each of His children, with a depth of love that grows only out of a great spiritual purpose. Her definite suggestions for reaching our teachers and presenting higher ideals and larger fields of service were practical and well-founded in her own experience; for she fosters the missionary spirit and is a wise friend and counsellor to the many nationals who come under her jurisdiction. She gave constructive suggestions for our proposed Kindergarten Union Library.

Miss Baker and her sister also gave their services to a meeting of the Japanese Christian Kindergarten Teachers' Union, a direct

and flourishing offshoot of our Union, in session at the same time in Karuizawa. Both Unions profited much from a valuable exhibit of handicraft brought in from kindergartens all over the country; and both Unions thoroughly enjoyed the moving pictures of the Nursery School connected with the Evanston College, especially since the Nursery School has recently made its very welcome entrance into Japanese educational circles.

We owe a debt of gratitude to Miss Lois Lehmann of Shizuoka, a graduate of Miss Baker's college, for the suggestion that we invite Miss Baker and for her efforts in behalf of the Conference. The meetings closed with a tea for the Unions and their friends, in the garden of the Karuizawa Hotel. We left with a more definite feeling of unity for having enjoyed such an exhilarating experience together and even the reports of committees and other necessary business took on a reflected glow from the inspiration of this Conference.

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Editor's Note—Since there is not another issue of this Journal before Christmas perhaps this is a fitting time and place to tell the story of General Pickett's baby. It was in the time of the sad American civil war, just outside Richmond in that cruel time when the Northern and Southern Armies faced each other with grim determination, that suddenly one night the Confederate lines were lighted with bonfires and all the firing had ceased. Then the Union men, much puzzled, called across the little space between the outposts, to ask the reason for the celebration, and the explanation was sent back along the lines—"They're celebrating General Pickett's new-born baby." When that sweet news reached General Grant he also ordered fires lighted on the Union side, and under a flag of truce a letter of congratulation was sent across the little neutral space from the leader of one camp to the leader of his enemy to welcome into this curious world the little stranger child. Dr. Fosdick, in commenting on this true story says—"That story lights up a great truth. As you contemplate that scene you see that what was crazy there—mad—demented—execrable was not the goodwill, the care for a family, the love of a child. That was sensible—But the hatred, the vindictiveness, the strife—that was insane!"

How wonderful it might be if, at this Christmas time, on all the shores of the Pacific we might start bonfires of celebration for the birth of The Christ-child—remembering that later He became The Prince of Peace.

I. Mac.

CAMPING—PLUS!

CLARENCE S. GILLET

Camping in Japan is entering a new stage. Accumulating experience and training is resulting in increased interest, a growing group of trained leaders, improved equipment, and much greater character-building power. Just being away from home, eating half-cooked food and roughing it in more or less sanitary and uncomfortable conditions is sometimes thought to be all that is necessary for camping—and for camping of a sort it is; for there are many kinds of camping. These range from something like that suggested above, to those that under proper conditions and through supervised activities and living are definitely developing the campers; this is *Camping—Plus* effective character-training. From this point of view, in between would come the primarily recreational and the lecture camps—which are highly valuable, but in which a large part of the actual development of initiative, responsibility, and habits of friendly fellowship are by-products not consciously planned or supervised.

This last summer on Lake Nojiri the Tokyo Y.M.C.A. and the Tokyo Y.W.C.A. each conducted camps distinctly of the “Camping—Plus” variety. Both strike one as almost ideally located among the hills and woods, with the lake for swimming and boating and with the ever-delightful vistas of the mountains above the lake to calm and inspire.

The Y.M.C.A. camp is a long-term camp. Heretofore, in Japan, camps, whether educational or otherwise, have been for short terms, say a week or ten days to two weeks. The Y.M.C.A. camp is a very different proposition. They had a group of over twenty-five boys of teen age for five weeks.

The cost for the permanent plant—buildings and equipment—, leaders, and overhead is borne by the camp, so the cost to the campers was only Thirty Yen for five weeks, plus railroad fares. A resident doctor gave medical supervision and counsel.

They lived in rough but adequate buildings or huts, in little rooms with comfortable beds; and did most of the camp work, even helped in the kitchen. Care was taken by the camp to provide, in its building program, for privacy for each camper and yet to guard against loneliness. Facilities and leaders for craft groups, such as making and baking clay articles or dishes, camp improvement, and carpentry were provided; the members of these interest groups usually changed each week, but a camper could continue some special line of work in some cases.

Before going to the camp site careful preparation, not only for the usual camping activities but for intelligent character training was made. Preliminary conferences with teachers and parents gave clues to the problems each boy faced. Then in camp careful, continuous records of interests, attitudes, strong and weak points as observed by the leaders gave a check on the first clues. Sometimes it proved that the problems were home or parental problems. In such cases conference with the parents was sought. Facilities for lodging and feeding relatives or those connected with the campers at a very reasonable charge often made visits by the parents easy.

Here, you see, was careful work that should be invaluable; and the work, to some extent, can be carried on during the year—based not merely upon impressions and memory but upon a basis of definite observation, study, and records. Later it is probable that those especially interested can secure a detailed report, including copies of many of the record blanks used, if they will get in touch with the Tokyo Y.M.C.A. This will surely be suggestive and valuable for reference.

The Y.W.C.A. camps about a mile distant were three short-term camps of two weeks, each with thirty-five girls, besides the leaders. The first two were for high-school girls and the last for graduates still studying in some higher school and under twenty years of age. No special restrictions were imposed, the first thirty-five with proper references being accepted.

The cost to the campers was Twenty Yen for two weeks, plus transportation from Tokyo to the camp, and a two-yen fee covering all handcraft materials, extra boat trips, etc. Next year the Directors hope to be able to reduce the amount charged for board—

such costs always vary with the type of diet and the experience and skill of those in charge of the commissary.

Miss Takako Niwa and Miss Mildred Roe were the directors, assisted by the other leaders.

Like the Y.M.C.A., this was their first year on their present site and they have erected only the delightfully spacious main lodge, with kitchen, dining-assembly-work room, and administration offices, and two or three other small structures which include a charming guest house.

The girls of each camp group to a large extent planned their own program and the use they would make of the facilities for leather working, etching of metal, music, woodblock carving and printing, boating and swimming and the other activities. The basic purpose of the directors was, through each girl's recreation and camp life, to help her to grow in breadth of interest, character, powers of leadership, and ability to plan and work with others. The possibilities of building up the life of such groups and the results under intelligent, trained and experienced guidance are amazing and very rewarding.

For sleeping, the campers used tents with board floors. In these the girls of the lower and upper classes were lodged separately; those in the third (or middle) year sometimes being put with one group and sometimes with the other.

To catch the spirit of such camping groups one must join with them. It happened that the writer was present during the last day of the second camp. The girls had planned and worked up the play and program they gave to the leaders and representatives of nearby young women's associations the previous afternoon. That night they started for Furuma—the railroad stop for Nojiri. They had expected to go with their guests to the "Bon" festival there, but rain turned the campers back. All this naturally modified the last days' activities. But you should have sat in on the general discussion after their morning worship!—as to the good and less successful things about the camp in this first summer in the new location—tents, washing arrangements, group work and so on. Leaders and campers were just talking and consulting together. Later in the forenoon, of course, there was boating and swimming with an expert leader. And what fellowship and singing at lunch

and after! After their quiet hour and rest the girls were finishing up leather purses and other work, printing woodcut decorations—from blocks of their own making—on writing paper, or learning to strum their “Uke’s.” Yes, they were having a glorious vacation but it was a vacation plus—and the plus was being made more certain by careful, wise suggestions and planning. This too was true educational camping of the best sort, though of a different type from the Y.M.C.A. long-term camp.

Such camping as that in either of these camps is the result of years of work and study here in Japan. The Y.M.C.A., the Y.W.C.A., the United Church of Canada, and smaller groups, especially the American Board and Kumiai camp organizations have been doing pioneer work for years. For the last two years a Camp Leaders’ Training Conference has been held in the Kansai; (this last year during the spring vacation.) Leaders and directors from almost all over Japan have attended and contributed to their success. During July a Practice-Training camp of three days was conducted near Osaka. Prof. David Yokota of Kansai Gakuin was one of the leading spirits in this and he has gathered a large amount of data on camping in Japan.

Various plans are taking shape for a National Christian Educational Camp Association or an Association of Camp Directors. Thus there can be sharing of experience, co-operative training of leaders, and effective mutual help in many ways. All this augers well for the future of Christian camping in Japan,—and that of Camping—Plus!

CHRISTIANITY AND THE PRESENT SOCIAL CRISIS

MARY E. GERHARD AND SAM. H. FRANKLIN

Notes from an address delivered to The Fellowship of Reconciliation at Karuizawa, August 17th, 1932, by Miss Olive Stone, Dean of The Woman's College, Montgomery, Alabama, U.S.A.

"Orient and Occident alike to-day witness the clash of Titanic forces—Nationalism and Imperialism with Internationalism. Whether of the East or of the West we share in the tragedies and distress of this conflict; but we can share also in the hopes and promise that it holds. On the one hand are arrayed the strong and mighty forces of economic competition, national pride and selfishness—on the other the dynamic forces of unselfish love and international, inter-racial, inter-class fellowship and co-operation.

Let us first seek to appraise the strength of the opposing forces. I come from the "cradle of the Confederacy," Montgomery, Alabama, U.S.A. It is even to-day the scene of flagrant race discriminations! Throughout our South its marks are seen. Equally menacing is the political corruption I found in New York City. At the same time, in the economic field, our American citizens seem about to be crushed between the twin avalanches of wealth and want.

When we turn to Europe we encounter the discouraging sight of nationalism rampant, each nation seeking selfish advantages, while our hopes for really decreasing the burden of armaments seem to vanish. Coming to the Near-East we find Egypt in the strangle-hold of foreign concessions, financial dependence and extra territoriality. Farther on, in Burma and in India the native peoples struggle for independence. Java is restive under the rule of The Netherlands, the Philippines are not content under the rule of the United States. China, long-suffering, is in chaos!

All this makes a dark picture, but it must be faced that the evils may be overcome. At the same time there are new forces that make for good, working in the world to-day, in which we may

take hope. Among these are the International Y.M.C.A. and Y.W.C.A., the Christian Endeavor, the Women's International League for Peace, The Fellowship of Reconciliation, and many other organizations. It is cheering to know that in many lands youth is idealistic, frank and courageous in its outlook on life-issues and international problems.

From two nations to-day we receive valuable object lessons. They are India and Russia. Aside from the question of how they will succeed in their aims we must agree that India has given us a new method for struggle, as they practice nation-wide, non-violent resistance to what they believe to be wrong. In the words of Tagore, "India has created a new technique in the history of revolution. If preserved in its purity it will become a true gift of India to the world." Likewise Russia is showing us a nation at work with clear-cut objectives toward her ideal of social justice. Her endeavor constitutes a useful experiment in social co-operation.

We recognize, moreover, a new attitude toward social problems in the world to-day—the scientific attitude. A good physician would never think of prescribing one, two or three weeks in a Hospital according as a man had one, two or three degrees of fever. Fever is a symptom, not a disease. In the same way crime must be regarded as the symptom of an underlying condition that must be understood, diagnosed and corrected.

International conflict itself is a symptom of social, racial and economic derangements which must be discovered and cured. Included among these underlying causes are world economic conditions, class struggles, racial discriminations and the unbridled chase after gain and position.

What is the Christian's role in this Crisis? First of all the intelligent facing of facts—finding out the real causes of evil—then the courageous endeavor to meet and overcome these underlying forces. We must learn to conquer through the moral forces of self-suffering, giving ourselves to be bulwarks against the ocean of selfishness, in order that we may build a new social idealism."

In addition to this address an interesting round-table discussion was led by Dr. Wada-Kohra, but lack of space compels the omission of further report on this valuable conference of which Dr. Daniel Norman was Chairman.

NOTES FROM THE RELIGIOUS EDUCATIONAL CONFERENCE AT GOTEMBA

Z. GOSHI

One of the most important activities of the Christian movement in Japan is, no doubt, that of the Christian educators. The Annual Conference for this year is reported to have been attended by larger numbers of delegates than ever, with far livelier discussions on the subjects of evangelistic work within educational institutions and types of Bible teaching. For the coming year the former activity is to be kept more closely in co-operation with The Kingdom of God Movement. We believe that the success or failure of Christian Education depends upon the Christianization of the educational institution itself, and we look forward to the result of this movement with great expectation. We hope that the authorities and staffs of educational institutions will not take the position, however, that evangelists or workers sent from The Kingdom of God Movement Headquarters have entire responsibility for the work, for its success or failures. On the contrary the first and main responsibility does still rest on the teachers themselves.

One other important point we would emphasize—evangelistic work means, after all, not only that a student may be converted to a Christian faith, but we must strive to make him or her a definite member of a Christian community. This point must be considered most seriously when no Church or definite religious organ is attached to the Institution. We feel that especial attention should be paid to realizing a more definite and active co-operation between the schools and the churches. Negligence along this line will make the students only “school Christians” who afterward in society become like lost sheep—very difficult or almost impossible to find and to be received again into the fold of a Christian organization.

As for the Bible teaching in Christian educational institutions—the methods of teaching were mainly discussed. This subject is very important, no doubt, and should be studied carefully, but the most fundamental question connected with this subject is the quality of the teachers themselves—are they real Christian personalities? A Bible teacher may be an able teacher, well-acquainted with facts and subject matter, but if one lacks the real conviction and consciousness of a genuine Christian life of his own, he is decidedly unfit for this task. A Bible teacher should be not only a good Christian in the ordinary sense of the word, but should be himself an evangelist in a real, practical sense. He may not, of course, be a professional, or even a nominal minister (who may have left not only his ministry but his early enthusiasm behind him). A Christian institution ought not to become a reservoir for ex-ministers (who sometimes are salt which has lost its savor). We still need men like, Clark, Jones and Brown—and can only expect real success when we find teachers of like consecration and spirit.

FEDERATION OF CHRISTIAN MISSIONS 1932

Report of the Thirty-First Annual Meeting Condensed by the out-going Secretary

J. SPENCER KENNARD, JR.

This year the Conference of the Federation of Christian Missions was shorter than in many years. This was partly a means of financial economy and partly from a feeling that fewer papers well-discussed and assimilated would yield results equal to a more protracted conference.

The meetings began Friday, July 29th at 2 P.M. and ended Monday at 4:30: a schedule that required delegates from Tokyo and Nojiri to be entertained in Karuizawa for only three nights. Of 73 delegates from the participating missions nearly all were in their seats at the opening roll-call. This was a decrease of about eight persons compared with the previous year, the number of co-operating missions being the same.

Paper and Discussion

The Missionary To-day was the theme of the conference. The subject had commended itself as the most timely in view of the various commissions which had been making a study of the missionary situation during the past year. The various papers and devotional meetings gathered themselves about this central subject.

The Missionary and Social Problems was the first of these papers, consisting of a report of the Committee on Study of Social and Economic Problems. This committee created by the Federation of Christian Missions last year, has been at work helping these members of the missionary community who felt a need for assistance in thinking through their relation to modern social problems, with suitable book reviews and reports of their own studies. Their report with various

The Quarterly is much indebted to Miss Doris E. Clark for her accurate and painstaking stenographic notes on all papers and proceedings at The Karuizawa Conference of The Federated Christian Missions.

practical recommendations appended is published elsewhere. The discussion, in which Dr. Kagawa and a dozen other persons took part dwelt especially on the urgency for supporting the Co-operative Movement as the greatest contribution to be made by missionaries toward social reconstruction.

Projecting the Kingdom of God Movement was the theme of Friday evening's meeting, with Dr. Toyohiko Kagawa as speaker. (His address is printed elsewhere.) He stressed the opportuneness of the movement and the part in it of missionaries. Looking to the future the great need was evangelism by guilds, among which he mentioned especially: teachers, nurses, fishermen, miners, and farmers. The most effective method was the Gospel School, to which representatives of communities engaged in a particular occupation would come for a brief course of study lasting from a week to a month through which they would learn how to better the economic and spiritual life of their communities. It was incumbent upon missionaries to demonstrate the reality of Christian love in relief of economic suffering.

The New Missionary Movement and the Home Church was the subject of a paper given by Mrs. Helen O. Reischauer on Saturday Morning. Mrs. Reischauer had much practical advice to give to her missionary colleagues in the obtaining of enthusiastic support from home constituencies. This involved, among others things; use of a vocabulary modernly intelligible, adequate appreciation of Oriental cultures, a Gospel message founded in personal experience and stressing the truly unique in Christianity, concentration in building of indigenous Christian leadership, and demonstration of economy and Christian spirit through union effort. (Her paper is printed elsewhere.)

The Message of the Missionary to the Present Age was the concluding paper. Dr. G. W. Bouldin in presenting it at the Monday morning session, stressed our changed environment and the suitability of the Jerusalem message in dealing with these changed conditions. To say that our message was the contents of the Bible was ridiculous because its very size and actual conditions made emphasis at this point or that essential. In the face of a secularized world we must lay stress upon these themes: the good life is the same here and hereafter, God is like Jesus, the Cross is not merely an object of

faith but to be known and practiced; the church must become a real brotherhood; all injustice is against Christ and Christ is against all injustice. Any new statement of faith, must lay special emphasis upon race equality.

Other addresses given at the Annual Meeting included the devotional messages of Bishop Kern on Saturday and Monday morning. For his spiritual help all were much indebted.* At the Annual Reception to Fraternal Delegates held in the garden of the Karuizawa Hotel, both the delegates and all other missionaries desiring to attend this function listened to short speeches by Rev. T. S. Soltau, Fraternal Delegate from Korea; Bishop Akazawa and Rev. Darley Downs, delegates from the National Christian Council, Dr. Toyohiko Kagawa and Rev. W. H. Erskine. Sincere sympathy was felt toward Mr. Soltau who was indisposed during nearly all the conference through an infection acquired during his journey in Japan and which shortly after this necessitated his spending several days in the hospital.

Business Sessions

The first session Friday afternoon was given to various reports. (Some of these have already been published in the *1932 Japan Christian Year Book*, and others will appear in that for 1933.)

The Secretary's Report mentioned six meetings of the Executive Committee as having been held through the year, the chief items of business having been the setting up in accordance with actions at last year's Conference of a Promotion Committee for the proposed Missions Mutual Fire Protective Association and a Committee for the Study of Social Problems; the problem of military training in Christian schools—an investigation which it was voted should be continued further; problem of present discrimination against missionaries in American passport fees; case of alleged enforced slavery and problem of both immoral and industrial indenture (transferred to National Christian Council Committee on Social Study); a possible resolution on behalf of foreign missionaries concerning the Shanghai-Manchuria issues (no action taken beyond commending efforts of

* The Sunday morning service was unusually well attended to hear Dean Woodsworth's Conference Sermon. See page 319.

National Christian Council); and the preparation of the program for the Annual Meeting. Recommendations to the conference were limited to a proposed letter of appreciation to Rev. W. H. Murray Walton for his zealous efforts on behalf of the *Japan Christian Quarterly*, and the appointment of various committees in connection with the Annual Meeting.

The Treasurer's Report, in absence of Mr. Hackett, was read by Mr. Roy Smith, Treasurer pro-tem., and adopted.

Report of the *Tokyo Language School* outlined new plans under merger with the school conducted by Mr. Matsumiya. Mr. Matsumiya becomes head teacher.

Fraternal Delegate to Korea, Dr. W. M. Vories, reported on inspiration derived from association with Korea missionaries. He mentioned especially the dedication of the new Christian Literature Building and the advantage in a conference like theirs held at the end instead of the beginning of summer holidays.

Fraternal Delegate to National Christian Council, Rev. H. F. Woodsworth, commented on the significance of the movement in that body towards international peace and good will, and importance of respecting their priority position in all our actions.

The second business session, held on Saturday, July 30th, at 2 P.M., began with report concerning *Korean Work* which was presented by Dr. Foote. But for this work under the splendid leadership of Rev. L. L. Young the large mass of Koreans in Japan would be left to shift for themselves without Christian instruction. Problem of financial support had become especially acute and missionaries were urged to contribute.

The report of the *American School* told of eleven graduating this year, of the high scholastic standards maintained and financial soundness of the institution in spite of much reduced income.

The report of the *Canadian Academy* told of an enrollment of 174, of whom 71 were in the High School. The dormitories were full, students being drawn not only from all over Japan but from Formosa, Korea, and China; all but 2 being from missionary families. Indications were for yet larger enrollment.

The report of the *Publications Committee*, prepared by Mr. Lamott, told of the new organization effected in co-operation with the National Christian Council, whereby both publications became representative

of co-operating churches of Japan. Thus the name of the annual has been changed to "The Japan Christian Year Book."

Dr. Wainright presented the report for the *Christian Literature Society*. The outstanding achievement for the year was the construction of the reinforced steel structure being erected on the Ginza property. This should be ready for occupancy by spring next year.

The report of the *Mutual Fire Protective Association* was presented by the chairman, Rev. A. J. Stirewalt. Negotiations towards organizations had been proceeding satisfactorily, and it was the hope that the new body would function from January 1, 1933.

A concluding business session was held Monday, August 1st, at 2 P.M. The constitution was read on the standing of editors of publications, which indicated that these were members of the committees in question elected for one year, subject to re-election.

The report of the Nominations Committee was received, and it was voted that the Secretary be instructed to cast a unanimous ballot.

The Committee on Resolutions, requested to prepare a statement concerning the former Editor of the *Quarterly*, reported as follows:

"Whereas, Rev. W. H. Murray Walton, for seven years Editor-in-Chief of the *Japan Christian Quarterly*, is leaving Japan on extended furlough and thus retiring from his connection with the magazine, be it

"RESOLVED that the Conference of Federated Missions, in Annual Meeting assembled, hereby express to him its thanks for and deep appreciation of his years of devoted and efficient service on behalf of the Christian Quarterly. He has kept the magazine up to a very high standard of excellence, and largely through his thought and enterprise the Christian Movement in Japan has been kept before the mind of the public, both in Japan and abroad. His spirit of fairness to men of all points of view, and his initiative will be at once a guide and an inspiration to those who follow him. It is the hope and prayer of the Conference that he may find fields of large and fruitful service for Christ wherever he may be."

A second resolution, concerning Dr. Toyohiko Kagawa, was as follows:—

"This conference desires to put on record its appreciation of Dr. Kagawa's visit, and of the inspiring spiritual address which he gave to the conference, an address challenging us to new and definite lines of Christian service.

"There are large parts of Japan where the people have little or no knowledge of what Christianity stands for, therefore.

"Resolved 1. That we express to Dr. Kagawa our hearty appreciation of and gratitude for his message and advice.

"Resolved 2. That we wish to co-operate with him, as far as possible, in his work for bringing about the coming of the Kingdom of God in Japan."

These resolutions and the foregoing reports were adopted.

A motion to instruct incoming Executive Committee to study possible change of date for Annual Meeting, in accord with the experience of Korean Missions, was lost.

The Nominating Committee presented these nominations which were adopted as follows:—

OFFICERS.

Chairman—Gurney Binford.

Vice-Chairman—C. B. Olds.

Secretary—T. T. Brumbaugh.

Treasurer—R. H. Fisher.

EXECUTIVE COMMITTEE—(The Officers and Miss Emma R. Kaufman).

Term, expiring 1933, G. H. Moule (in place of G. W. Rawlings).

Term, expiring 1934, Miss Helen Hurd, W. A. McIlwaine, E. H. Zaugg.

PUBLICATIONS COMMITTEE.

Term, expiring 1934, E. C. Hennigar (Editor, Year Book, 1 Year)
(In place of W. C. Lamott).

Term, expiring 1935, Miss Isabelle MacCausland (Editor, Quarterly, 1 Year).

Term, expiring 1935, Roy Smith.

COMMITTEE ON WORK FOR KOREANS.

Term, expiring 1934, S. P. Fulton, Miss A. M. Henty.

SPECIAL COMMITTEE ON STUDY OF SOCIAL AND ECONOMIC PROBLEMS.

G. W. Bouldin, G. E. Bott, H. D. Hannaford.

REPRESENTATIVES—

ON BOARD OF DIRECTORS OF CHRISTIAN LITERATURE SOCIETY.

Term, expiring 1933, Miss Mildred Roe (in place of Miss Claire MacKinnon).

Term, expiring 1934, P. S. Mayer (in place of Arthur Jorgensen).

Term, expiring 1935, Miss Olive Hodges, L. S. Albright.

” ” ” Miss Margaret R. Paine, P. S. C. Powles.
ON BOARD OF TRUSTEES OF SCHOOL OF JAPANESE LANGUAGE
AND CULTURE.

Term, expiring 1934, T. D. Walser (in place of D. C. Holtom).

Term, expiring 1935, Gilbert Bowles, T. A. Young.

ON ADVISORY COMMITTEE OF THE NATIONAL SUNDAY-
SCHOOL ASSOCIATION.

J. H. Covell.

ON BOARD OF TRUSTEES OF THE AMERICAN SCHOOL IN
JAPAN.

Mrs. H. B. Benninghoff.

ON ADVISORY COMMITTEE OF THE CANADIAN ACADEMY.

Mrs. Roy Smith.

FRATERNAL DELEGATE TO KOREA.

H. F. Woodsworth.

FRATERNAL DELEGATE TO NATIONAL CHRISTIAN COUNCIL.

Gurney Binford.

NECROLOGIST.

D. R. McKenzie.

FINDINGS ADOPTED BY THE FEDERATION OF CHRISTIAN MISSIONS

**At the Thirty-First Annual Meeting Karuizawa
July 29th to August 1st, 1932**

Copies of these Findings, printed separately, may be had on application to the Secretary of the Federation of Christian Missions, Rev. T. T. Brumbaugh, 65 Miyashita Cho, Koishikawa, Tokyo, if applied for at once and at the expense of those who desire extra copies.

As the Federation of Christian Missions is a deliberative and not a legislative body, these findings have no binding force upon the various missions. They are to be taken, therefore, solely as advisory actions on the part of this delegated body and a formal registry of missionary opinion.

I. FINDINGS ON "The Missionary and Social Problems"

Prepared by Committee on the Study of Social and Economic Problems.

1. We recommend that the Committee on the Study of Social and Economic Problems be continued, its membership to include a central group of three members, appointed by the Federation, and, in addition, members in Sendai, Tokyo, Nagoya, the Kansai and Kyushu, chosen by the Central Group and organized into local groups, each of which shall appoint its own representative on the Committee.

2. We recommend that the Federation heartily commend the monthly magazine, "Warera No Graph," for its value in social education.

3. We recommend that missionaries be urged to enter Christian co-operatives, whenever opportunity is offered, and when possible, to take an active part in them with a view to making them increasingly effective agents of economic reconstruction.

4. In view of the dire economic need we face at the present time in Japan, we recommend that the relief of the starving and shelterless in our own neighborhoods be recognized as a pressing obligation laid upon all missionaries and that they be urged to investigate the facilities for providing food and shelter for the utterly destitute in their respective communities next winter. We suggest that missionaries endeavor to learn what actual experiments in relief of the unemployed are being conducted in order that help may be administered as intelligently and effectively as possible, to prevent overlapping in giving such relief.

II. FINDINGS ON "The New Missionary Movement and the Home Church" F.C.M. Annual Meeting, 1932

1. In view of the fact that there are still more than 60,000,000 non-Christians in Japan, we are unwilling to consider any permanent retrenchment policy in our work, though we are not unmindful of the financial difficulties in which our Boards find themselves at the present time. We feel, however, the necessity of a new approach to the work and a recouching of our purpose and attitudes in terms which appeal to the present day thought in the home church and which will furnish incentive to youth for a more sacrificial service for world-missions.

2. While we are thankful that Japan has a comparatively large number of well-developed Christian leaders, we still recognize the need of missionary co-operation in pioneering rural evangelism, social work, and other special lines; and in manifesting the international character of our task *as well as* in the established forms of educational and evangelistic work.

3. We re-emphasize the calling out and training of Christian leaders, through individual and personal contact, to be a primary work of the missionary.

4. We recommend that Christian Schools continue to specialize and to extend their specialization along lines in which they are best fitted to present models of educational experiment; laying emphasis

on the development of Christian character and the art of Christian living as the main objectives of education.

5. We missionaries welcome every opportunity of co-operation with those of other faiths in the task of combatting the evils of society.

6. We suggest to the National Christian Council, for the purpose of making clearer a united loyalty to Christ, the adoption of a common name for all churches, even though we may need to retain for the time being our denominational designations.

7. We suggest to the National Christian Council the appointment of a Committee on Comity, to make a survey of the field with a view to avoid overlapping and to occupy any unoccupied fields.

8. We would urge that every missionary develop thoroughness to the point of specialization in his own field, even in his routine work. And we welcome experts sent out from the Home Church but we insist that such experts, as well as new missionaries and short-term workers, come with a serious evangelistic purpose and be prepared to do their work thoroughly and without the spirit of hurry.

9. We plead for a new boldness in condemning war, intense nationalism, economic exploitation, commercialized vice, intemperance, child labor, and all such evils as are hindering the full development of the personality of all men, women, and children.

10. We appreciate the new interest of the home church in Oriental history and religions and realize our responsibility to help interpret the thought of the East, in so far as it contains those values such as Jesus said: "He came not to destroy but to fulfill." At the same time we feel in the Oriental Religions a distinct lack of (1.) A clear idea of God, (2.) An adequate concept of Personality and its eternal values, (3.) A redeeming power from a sinful life, and (4.) A developed conscience regarding social responsibility,—all of which the Christian message does supply.

11. The missionary needs, as never before, to present Christ without certain historical accretions, which through centuries have gathered around Him and which may not be adaptable to Japanese psychology; and to have an intelligent and definite and joyous assurance of what is essential in Christian faith and teaching, and to demonstrate the simple Christian life in daily work and sacrificial living.

III. FINDINGS ON "The Message of the Missionary to the Present Age" F.C.M. Annual Meeting, 1932

We would call attention to Findings No. 1 and 2 as passed last year by this body on the subject "The Church and the City Problem, which read:

"Realizing that our primary task is that of making real the love of Christ among men who do not know him, we reaffirm this as our fundamental aim.

"As followers of Jesus Christ, we believe that his spirit is leading us to declare:—

"1. That human personality has supreme worth in the sight of God, and that all institutions should be subordinate to this.

"2. That the present social and economic order, organized so largely about the motive of acquisition is to be condemned in so far as it sacrifices the essential human values to the interests of wealth and property."

We also would call your attention to No. 9 of the Findings on "The New Missionary Movement and the Home Church," passed last Saturday, as follows (reversing order):

"We plead for a new boldness in condemning child labor, intemperance, commercialized vice, economic exploitation, intense nationalism, and war; and all such evils as are hindering the full development of the personality of all men, women and children."

We would lay special emphasis also upon that section of the Report of the Jerusalem Conference that concerns our Message.

We would further direct your attention to the five points of Mr. Bouldin's excellent paper this morning, where he pleads for a message in Japan that will stress:

- i. The good life—it is the same here and hereafter,
- ii. God—he is like Jesus,
- iii. The Cross—we must know it and practice it,
- iv. The Church—it must be a real brotherhood,
- v. Ethics—all injustice is against Christ, and Christ is against all injustice.

More specifically in considering this paper we would ask you to vote on the following findings:

I. A. Recognizing that this generation faces critical moral and economic problems everywhere, and realizing trends of instability and insecurity, we believe that the world of to-day needs the teaching of the Christian doctrine of God in all its implications, and especially with a renewed emphasis on the righteousness and holiness of God.

B. We would especially emphasize the responsibility of all Christians for new energy in peace education and deeper sense of responsibility for trying to understand our environments, in order that we may better interpret men to other men in the light of Christ's teachings; and that his followers must follow him by loving their brothers as themselves.

II. A. We believe that Christians should be more outspoken against that type of nationalism which results in the fostering of loyalties which prevent creation of the consciousness of the solidarity of the human race.

B. In keeping with these ideals we condemn every form of racial discrimination, recognizing that God hath made of one blood all equally entitled to sharing in all the gifts of God.

III. And as conclusion of these findings we reaffirm our belief in the ultimate triumph of the ideals of Jesus Christ through his saving grace and therefore also in the supremacy of spiritual forces over the physical in all human relationships.

DEPARTMENTAL NOTES

KINGDOM OF GOD AND NATIONAL CHRISTIAN COUNCIL NOTES

DARLEY DOWNS

Dr. Kagawa worked in Shikoku from July 11 to 17. He is to speak at a mass-meeting at Hibiya Park, Tokyo on the 21st of November.

Messrs. Murao and Mano are to assist in a training conference at Matsuoka for two days early in October. President Tagawa will speak this Fall in Nagasaki.

The Friends of Jesus Association held its summer conference at Gotemba July 22 to 26. Among the speakers were Drs. Kagawa, Kanai, H. W. Meyers and Hon. M. Sugiyama, M.P. It was there reported that between June, 1931 and July 1932 there had been conducted 52 rural Gospel Schools in all parts of the country, from Aomori to Miyazaki. Many others were held during July and August of this year, and a training school for leaders of such schools was held in Toyama, July 4th and 5th—with 35 leaders in attendance.

The Kingdom of God weekly for July 13th reported that the Minister of Finance, Mr. K. Takahashi still keeps on his desk for daily reading the Bible he received from Dr. Verbeck in his youth. Mrs. Takahashi is a member and regular attendant of one of the Tokyo Methodist Churches.

Secretary Ebisawa, of the National Christian Council, delegate to the Herrnhut Conference, has been unable (due to his very recent return and regular pressure of duties since) to write a report for this issue of The Quarterly, but we shall hope to hear from him and from Dr. William Axling later as to this very valuable Assembly.*

* January Readers may also Expect Mr. S. Yasumura's report on the International Sunday-School Conference in South America.

CHRISTIAN LITERATURE SOCIETY NOTES

L. L. SHAW

PROGRESS IN BUILDING.

The steel frame of the new building now rises high above the Ginza and is attracting great attention. The strategic site in the heart of the business section of the capital and the beauty of design are causing much favourable comment and already requests are coming in for office and shop room. Over two thirds of the funds needed are in hand so contributions, no matter how small, from friends in America and Japan to help make up the remaining one third, will be greatly welcomed. He who gives now gives twice as the exchange rate at present doubles or trebles the gift. Missionaries in Japan have now contributed over one thousand yen.

NEW BOOKS.

A Child's Life of Christ—(Kodomo Kirisuto Monogatari), by Dr. Kagawa. This is an illustrated book in the twenty sen series. It has a good cover design, Christ Blessing the Children, and a map of Palestine. It is printed in large type as it is meant to be read by children. Orders for Sunday Schools etc. can be supplied at 16 yen per thousand.

Juveniles At The Crossroads, by Judge Furuya of the Osaka Juvenile Court. The Japanese version of this book has had a very wide circulation and has received very favourable comment in the press and in educational circles. This book shows the fatherly way in which the Christian judges of the Juvenile Courts are endeavouring to help delinquent children and also gives valuable light on Japanese psychology. The English edition is very attractive.

Light From Darkness, by T. Iwahashi. This also is a translation into English of a book which has had a remarkable reception in Japan. The author, a blind professor in Kwansai Gakuin, describes in a most vivid way his despair at being plunged into darkness at the age of eighteen, his rise to hope and faith in Christ and his consequent victory over every obstacle in his path. The author has a very wonderful message for all who are discouraged and troubled in these difficult days and he is helping many of his countrymen to find Christ and to follow His way of life.

Both of these English books are well bound and attractive in appearance and will be appreciated at home as Christmas gifts. They sell for one yen each.

Healthy Recreations, (Kenzen Naru Goraku), by T. T. Brumbaugh. This has been revised and brought out in a new edition. This book is a

great help to all who entertain students and young people in their homes and should be in every school and Church library.

Christmas. Christmas preparations are getting under way and we hope to bring out several small books with excellent coloured pictures and reading matter on scenes in the life of Christ. These books will be very attractive as prizes and gifts for Sunday Schools and kindergartens.

It is to be hoped that no society will cut down their appropriation to C.L.S. at this time when C.L.S. is facing such heavy responsibility in regard to the new building. Once the building is up and paid for there is a reasonable hope that considerable income will be available for the printing of Christian Literature. But until that time arrives the help of each contributing member is greatly needed.

The Japan Christian Year Book, The Thirtieth Annual Issue, 1932
Pub. by the Christian Literature Society, Tokyo. p.p. 402. Price ¥2.50
General Editor, Willis C. Lamott. See review in this issue.

JAPAN CHRISTIAN NEWS AGENCY

M. T. MURAO

Rev. W. J. Callahan has started an office for Newspaper Evangelism at Matsuyama, and joined the Agency. His office will be called the Ehime Shinseikwan. This brings the number of cooperating offices up to thirty-two.

The executive committee will meet to take official action with regard to accepting the application of the Ehime office, and also on the matter of the Annual Meeting. It is suggested that it be held as heretofore at Omi-Hachiman, from October 29 to 31.

The experiment with the Osaka Mainichi resulted in 1800 applications during the months from May to August. The cost of advertisement averages twenty-five sen. This is slightly higher than was expected at the beginning, but it may mean a saving in the end because the falling-off in number of applications is chiefly due to the fact that each applicant is charged twelve sen, which means that we are getting more serious-minded applicants.

Plans are under contemplation to enlist the sympathy of Japanese laymen on a larger scale than at present.

Mr. Walton left for England in July. We cannot help regretting the loss of this veteran worker in the field of Newspaper Evangelism. We hope he will continue to give us help from his end.

BOOK REVIEWS

THE TEACHING OF JESUS—STUDIES IN ITS FORM AND CONTENT—by T. W. Manson. 347 pp. Cambridge University Press.

This volume is a very recent and striking study of the teachings of Jesus. The author, Rev. T. W. Manson, has just been chosen to the Yates chair in New Testament at Mansfield College, succeeding such men as James Moffatt and C. H. Dodd. His title to this distinction will become clear to anyone who gives this volume a careful reading. Incidentally, this Manson is not to be confused with William Manson, also a distinguished theologian in the British world.

The book, as the author indicates, is the fruit of five years of detailed study of the Synoptic Gospels. One of the guiding principles in the book is that there was change of emphasis, or development, in the message of Jesus according to the time-setting in the ministry; and throughout the book a great deal is made of the Confession of Peter at Caesarea Philippi as a point of greatest importance in this development. Another principle—which is probably one of Dr. Manson's most original contributions to Gospel study—is that Jesus' sayings must be interpreted in the light of the kind of hearers to whom they were spoken.

The book falls into two main divisions, as the author treats first the form of Jesus' utterances, and then the broad outlines of their content. In the first division the explanation of the sources of the Gospel-records is exceedingly clear and helpful; the treatment of poetic structure in Jesus' sayings—particularly strophic parallelism—enlarges our appreciation of many Gospel-passages; the discussion of the nature and purpose of parables adds to the impression of Mr. Manson as an expositor gifted with fine originality. One who wishes to come to the Gospels with a fresh approach will do well to read these discussions of Jesus' teachings in poetry and parable.

The treatment of the content of Jesus' utterances is not exhaustive, yet there is enough to give an appreciation of the fundamental bases of Jesus' life and thought, and to show Mr. Manson's methods to be scholarly, original, and helpful to the religious life. Here we have discussions of "God as Father," "God as King," and "Religion and Morals." In his treatment of the Fatherhood of God, Mr. Manson places almost sole stress on Jesus' own religious experience as the source of his conviction and

teaching on the subject; those who have a distinctly metaphysical view of the relation of Jesus to God may consider the point of view of the author inadequate, yet withal it is a very inspiring treatment of the inner life of our Lord.

The study of God as King runs through several chapters, comprising more than a third of the book. The extent and quality of this discussion combine to make these chapters a valuable contribution to the study of the Kingdom of God, one that should not be overlooked by anyone interested in that particular subject. Mr. Manson opposes the "religio-ethical humanitarian" view of the Kingdom as merely an ideal present-day society, and also the "world-renouncing" eschatological interpretation. He holds that "all debate about such questions as whether the Kingdom is present or future: and if future, when, how and where it is to appear, is a mere beating of the air until the vital question is first answered—what the Kingdom is." He treats the Kingdom as an eternal principle, the kingship or sovereignty of God, with a manifestation in a loyal society in the world, and with a future consummation; the ideas of present or future are made distinctly subordinate to that of the abiding sovereignty to which men should be obedient.

One of the unique elements in Manson's treatment of the Kingdom is the fact that he finds the core of this conception in the Old Testament idea of a Remnant, the God-fearing portion of the Jewish people that survives national calamity. In this Remnant or in the equivalent conceptions of Suffering Servant or Son of Man, endowed with a universal spiritual mission, we have already a manifestation of the Kingdom of God in the world.

The final chapter on "Religion and Morals" is splendidly sane in maintaining that the basis of Jesus' ethical teaching was religious, man's relation to God being made the root out of which right relations to all mankind will grow. It is good for us all to be reminded that Jesus was more than a moral legislator.

Mr. Manson is much more satisfying in building up an argument than some other British writers we have read. The steps and their interrelation are readily discerned. The frequent summaries of previous argument are excellent. We highly recommend the book as one which Christian workers should read in order to gain a larger grasp on New Testament truth, as well as on its background in the Old Testament and other Jewish writings.

H. V. E. STEGEMAN

CHRISTIAN FAITH AND LIFE by the Archbishop of York. Published 1931. 139 pages.

This book consists of a series of addresses delivered on eight successive evenings in St. Mary's Church, Oxford, in February 1931. The addresses are deeply devotional and evangelistic and were intended to lead to definite decisions which should be the result of honest and fearless thought about the implications of the Christian faith in the world of to-day.

The problems dealt with are those which obviously would have to be dealt with in discussing, "Christian Faith and Life." The meaning of God, the place of Christ in history, morality, sin and repentance, the Crucifixion, the Holy Spirit, prayer and sacraments, and, the Church, are the subjects discussed and all are treated in a manner which is at once deeply devotional and intellectually satisfying. The treatment is, of necessity, brief but lines of thought are introduced which promise rich rewards to readers who may follow them in more detail.

To the reviewer, a non-conformist, perhaps the most helpful feature of the book is its emphasis on worship and its exposition of the place of prayer, the Holy Communion, and the church, in the Christian life. "The fundamental business of life is always worship.....Our duty to God requires that we should, for a good part of our time, be not consciously thinking of Him. That makes it absolutely necessary.....that we should have our times which are worship, pure and simple." Worship, if it is real, results invariably in an increased love for others. Throughout the book the author insists that the test of belief is always in practice.

In the chapter on, "Prayer and the Sacraments," it is urged that prayer should be neither an effort to give God information nor an attempt to change His mind. It is for our own sake and not for God's that we put our prayers into words. Prayer is fundamentally communion with God and includes a strong desire to know His will. "We have got into the habit of saying, 'God's will be done,' in a mood of resignation. That is blasphemous.....We ought to say, 'Thy will be done,' in ungovernable hope, knowing it to be so much better than our own." The language of private prayer should be the language which best serves the individual, but the language of public prayer should be the most beautiful possible and should express not only the things which the worshippers feel but also the things which they ought to feel.

The Last Supper was a time of crisis in the life of Christ. At that time he could have turned his back on the cross. Instead He went forward to make the supreme sacrifice in a perfect demonstration of the love of God. "What we do when we come to the Holy Communion is, among other things, at least also this, that we unite ourselves with the thing He did that night." Our sacrifice must involve the use of our bodies in practical service if it is to have meaning.

In these days when the Church is being severely tested and pronounced by many critics to be almost, if not quite, dead, the chapter on the "Christian Society," is interesting and timely. "The Church is the body of Christ." It is through the Church that Christ carries out His purpose in the world. Wherever Christ is known and his influence is spreading among men, it is the result of the activity of the Church. It is impossible that the cause of Christ can progress without some sort of organization and it is impossible for individual Christians to live without fellowship. Therefore, while being keenly aware of the weaknesses of the church, and while striving to make it vocal where it has been much too silent, as, for example, on the teachings of Christ about wealth, men should be loyal to the Church and serve it faithfully. Differences of outlook and opinion ought not to result in permanent and hostile divisions. In fact such differences may be a source of strength rather than weakness. Constant association with people who are in complete agreement with one's point of view is not conducive to growth. It is a matter of history that when the church has seemed deadest, new life has sprung from its body.

There are some stimulating sentences in the chapter entitled, "Is There a Moral Standard?" The argument is that the moral authority of the Christian is not a principle but a Person. Our standard as Christians is the mind of Christ and Christ gives, not a set of rules, but a direction in which we ought to move. In many important areas of human conduct the rules are not worked out. One of these areas is that of the relationship between groups of men and it is of the most urgent importance that those who seek to organize life according to the mind of Christ should give themselves to the task of making specific rules which may be applied in this and other relationships.

These and many other things are written in this little book. Anyone using it as a devotional study cannot fail to find it stimulating and helpful.

G. E. BOTT

THE JAPAN CHRISTIAN YEAR BOOK 1932.

This is the thirtieth annual issue of this publication, which first bore the title CHRISTIAN MOVEMENT IN JAPAN, then THE JAPAN MISSION YEAR BOOK. This last change in title is the result of a widening of the scope of the book, which will hereafter have representatives of the Japan National Christian Council on the Editorial Board.

This widened scope is recognized in the current issue by the inclusion of six Japanese among the 21 contributors; also by the introduction of Part III, a special section dealing with organizations under joint management of nationals and missionaries.

Part I—Japan To-day— deals with the general situation in which the Christian Movement is attempting to make its impress. The Editor gives a review of general events and of Japanese Christianity in 1931. Other articles deal with the anti-religion movement, the financial depression in its relation to missionary work and the historical background of recent events in Manchuria.

Part II, which deals with Evangelism, Christian Education and Social Welfare work, forms the main part of the book. The papers dealing with the Kingdom of God Movement and with Rural Evangelization will doubtless be read with interest everywhere. Health promotion has again become a topic of interest for Christian workers, who, with few exceptions have long left this work to others. The discussions of religious education in schools and Sunday Schools are refreshing.

The tables of statistics make the book valuable to many and the directories make it indispensable to all who require missionary addresses.

The 1932 issue will be found a worthy companion to this series, which has now closed its third decade.

C. P. GARMAN

Issued by the Federation of Christian Missions.

Willis C. Lamott, Editor.

Published by KYO BUN KWAN.

THE HERITAGE OF ASIA by Kenneth Saunders, D. Litt. Pp. 224.
Price 5/-. Published by the Student Christian Movement Press, London.

Dr. Kenneth Saunders has once again placed Western readers in his debt by his latest book *The Heritage of Asia*, the purpose of which is set forth succinctly in his own words:—"We in the West need to know how the other half of mankind lives, what are the springs of its action and character. And young Asia must discern what are the precious elements of its old culture, to which it must cleave in an age of transition," (p. 29).

After giving a brief historic background and a summary of each of the three civilizations of India, China and Japan, the author discusses in fuller detail the heritage which they have bequeathed to their children of the present day, especially from the standpoint of religious art. Of India's gift he says it is "a belief that the unseen and intangible are stronger and more real than the things of sense, and.....its unshaken conviction that there is One behind the many," (p. 40). In view of conditions in China

to-day, it is interesting to note that her greatest cultural era was when "eunuchs, women and wizards too often ruled the court, and superstition walked hand in hand with murder.....civil strife is said to have halved the population, and the splendours of the court were paid for by a suffering people," (p. 59); while Confucius lived at a time when "the government was weak and brigands strong," (p. 91).

One result of reading the book is to leave the conviction more strong than ever that Christianity is essentially different from the other religions of the East. It is true that the conception of Christianity held by the author would seem to lay greatest emphasis on the Incarnation and the Sermon on the Mount—both aspects which might be expected to provide many points of contact—yet the quotations he gives from the sacred writings and the accounts of the lives of the old world Buddhist and other saints, describe something fundamentally different from the life and message of the Christ.

There is however one exception in the Illustrative readings, a gem from Kabir, which we cannot refrain from quoting in full:

"I would caress this day! It is dearer to me than all others; for my Beloved is a guest in my house to-day.

My chamber is radiant with His Presence; my courtyard is blessed.

Lost in admiring His great Beauty, my longings sing His Name and are glad.

I wash His feet with my tears; I gaze into His face; I offer my body and soul, and all I have, to my Lord.

My beloved, my Treasure, has honoured my House. What a day of joy is this!

At the sight of my Lord all evils flee from me, and my heart feels a buoyancy of delight.

Yea, to-day my Beloved is a Guest in my house: and this day is dear to me above all others."

It may seem ungracious to criticize a book so admirable in purpose, but there are one or two points which might be the better for revision in the second edition. The author in places seems to revel in proper nouns. What will the ordinary reader make of a sentence of this kind: "There is a new unity in Asia from Ujjain to Chang-an and to Nara, manifest in the songs of Kalidasa, of Li Po, and of Hitomaru as well as in the grand works of Buddhist civilization from Ajanta to Lung-men and to Horiuji. Secular unity followed the tide of spiritual life: Buddhism became its vehicle, as it was its herald. We see Vikramaditya awaking the spirit of India and Tai Tsung that of China" etc., etc. (p. 108f)? The author is wrong in saying "Divorce has been largely done away with" in Japan (p. 156). The Japanese system of marriage, which does not reckon a union until it is legally registered, though the man and woman may be living

for months as recognised husband and wife, and which does not reckon a 'divorce' in that interval, invalidates all statistics. It is an open question whether things are much better; certainly they do not warrant a statement such as the above. Again, the critical experience in Dr. Kagawa's life was not due to the Sermon on the Mount, but to an overwhelming vision of the Cross, which has dominated his whole life ever since. We rather miss this note of the Cross in all Dr. Saunders' allusions to Christianity, but this may be due to the limitations imposed by his subject. On p. 153 Meiji 20 is equivalent 1887, not 1888 as stated.

It would be an advantage if in the next edition it were possible to add the Chinese Ideographs after Chinese and Japanese names, so as to make them the more intelligible to the readers of both countries.

But despite these criticisms, the book is a valuable contribution to a better understanding between the religionists of East and West and as such is wholly welcome. It has some admirable illustrations and in both content and appearance should reach a second, if not a higher, edition.

W. H. MURRAY WALTON

PERSONAL COLUMN

Compiled by Margaret Archibald

NEW ARRIVALS

- ALDEN. Miss Mabel Alden (Y.W.C.A.) of Hartford, Connecticut, arrived on September 22, and will be in charge of the Health Education Department of the Tokyo Y.W.C.A.
- COLVIN. Miss Thelma Colvin (M.E.S.) arrived in August and is located in Tokyo for Language study. Address: Care of Dr. S. H. Wainright, 9 Aoyama Gakuin, Tokyo.
- LEWIS. The Rev. M. H. Lewis (P.E.) of Virginia arrived on September 22, and will reside in Sendai while studying the language.
- METCALF. Miss Alma Metcalf (M.E.S.) arrived in August and is located in Tokyo for Language Study. Address: Care of Dr. S. H. Wainright, 9 Aoyama Gakuin, Tokyo.
- NICHOLSON. Miss Goldie Nicholson (A.B.F.) of Garrett, Indiana, arrived in August, and is now teaching at Soshin Jo Gakko, Yokohama.
- NORMAN. The Rev. and Mrs. Howard Norman (U.C.C.) arrived in August as new members of the United Church of Canada Mission. Mr. Norman is the son of Dr. Daniel Norman of Nagano.
- PALMER. Miss Maude Palmer (P.E.) of North Carolina arrived on September 22, and will reside in Sendai while studying the language.
- REEVES. Miss Virginia Reeves (R.C.A.) arrived in Yokohama on September 12, and is located in Tokyo for one year of Language Study. Address: Meiji Gakuin, Tokyo.
- SANSBURY. The Rev. and Mrs. C. K. Sansbury (S.P.G.) arrived in Japan in May, and are living at 3, Sannodai, Numazu, and are engaged in Language Study.
- TARR. Miss Alberta Tarr (M.E.S.) arrived in Japan in August and is located in Tokyo for Language Study. Address: Care of Dr. S. H. Wainright, 9 Aoyama Gakuin, Tokyo.

ARRIVALS

- BAILEY. Miss Helen Bailey (M.S.C.C.) returned in September from furlough spent in Canada and is now located in Toyohashi.
- BAILEY. Miss B. M. Bailey (M.E.C.) returned from furlough early in September and has resumed her duties at Aoyama Girls' School.

BALDWIN. Miss B. M. Baldwin (C.M.S.) returned on September 22, after spending the summer in Canada. She is accompanied by her mother who is making her home in Japan for the present, and will be located in Tokyo.

BALLARD. Miss Barbara M. Ballard (J.E.B.) returned the last of August from furlough spent in England.

BAZELEY. Miss Rose Bazeley (J.E.B.) arrived in Japan on October 3, from furlough spent in England.

BENNETT. Mrs. H. J. Bennett (A.B.F.) returned on September 8, after spending the summer in America.

BERRY. Dr. A. D. Berry (M.E.C.) returned from furlough on September 12 to resume work in the Theological School of Aoyama Gakuin, Tokyo.

BENNINGHOFF. Dr. H. B. Benninghoff (A.B.F.) of Waseda University, Tokyo, returned on September 8, from America, where he spent several weeks in deputation work on the Pacific Coast.

BUSHE. Miss S. L. K. Bushe (C.M.S.) arrived on September 10, after furlough spent in England. She will resume her work in Tokyo.

CARY. The Rev. and Mrs. Frank Cary and Mrs. Otis Cary (A.B.C.F.M.) arrive from America on October 19. Mr. and Mrs. Cary are returning from furlough to resume their work in Otaru. Mrs. Otis Cary will live with her daughter, Miss Alice Cary, at 235 Shukugawa, Nishinomiya, Shigai.

COBB. The Rev. and Mrs. J. B. Cobb (M.E.S.) and family returned from furlough on September 10. Mr. Cobb has taken charge of Palmore Gakuin, Kobe, during the absence of Mr. Oxford.

COOK. Miss Margaret M. Cook (M.E.S.) has returned from furlough and resumed her work at Lambuth Jo Gakko, Osaka.

COURTICE. Miss Sybil R. Courtice (U.C.C.) arrived in Yokohama on September 10, from furlough spent in Canada. She has resumed her work as Secretary-Treasurer of the Woman's Missionary Society of the Japan Mission of the United Church of Canada, and will reside at No. 2 Torii Zaka, Azabu, Tokyo.

DYER. Mr. and Mrs. A. L. Dyer (J.E.B.) arrive in Japan from England on October 9. Mr. Dyer will act as Secretary of the Mission during the absence of Mr. Cuthbertson.

FOOTE. Miss Edith L. Foote (P.E.) of Kyoto returned from furlough on September 20.

GWINN. Miss Alice Gwinn (A.B.C.F.M.) of Doshisha Girls' School returned early in September after spending the summer in America.

HAWKINS. Miss Frances Hawkins (M.S.C.C.) returned in September from furlough spent in Canada and is now located in Matsumoto.

KIRTLAND. Miss Leila G. Kirtland (P.S.) arrived in September from furlough spent in America, and is now located in Marugame.

- LINDSAY. Miss Olivia C. Lindsay (U.C.C.) returned to Japan in September after furlough spent in Canada and New York. While on furlough, Miss Lindsay received the degree of S.T.M. from the Union Theological Seminary New York City. She has been appointed to work in Toyama this year.
- McWILLIAMS. The Rev. and Mrs. W. R. McWilliams (U.C.C.) and family arrived from furlough the latter part of August, and are now located in Nagoya.
- MILLER. Dr. and Mrs. H. K. Miller (R.C.U.S.) returned in June and have resumed their work in Tokyo. Address: 3 Daimachi, Ichigaya, Ushigome, Tokyo.
- MOORE. Rev. and Mrs. Lardner W. Moore (P.S.) and family returned from furlough in September and are now located in Toyohashi.
- MOULE. The Rev. and Mrs. G. H. Moule (C.M.S.) are expected to arrive on November 5, after furlough spent in England. Mr. Moule will resume his work at the Central Theological College, Ikebukuro, Tokyo.
- OUTERBRIDGE. Dr. H. W. Outerbridge (U.C.C.) of Kwansei Gakuin arrived from furlough in September, accompanied by a nephew. Mrs. Outerbridge and the youngest child are expected to arrive in October.
- POST. Miss Vida Post (A.B.F.) returned from furlough in September, and has resumed her work at Hinomoto Jo Gakko, Himeji.
- RORKE. Miss M. Luella Rorke (U.C.C.) returned from furlough in September and is stationed at Fukui. Address: 96 Hoekami Cho, Fukui Shi, Fukui Ken.
- SEIPLE. Dr. and Mrs. W. G. Seiple (R.C.U.S.) returned from furlough in August and are residing again at 125 Tsuchidoi, Sendai, Dr. Seiple is continuing his work in the Theological Department of the Tohoku Gakuin.
- STOUDT. Professor and Mrs. O. M. Stoudt (R.C.U.S.) and children, returned from furlough in September. Address: 15 Nagacho, Sendai.
- STONE. Rev. and Mrs. A. R. Stone (U.C.C.) returned from furlough in September and are now living in Hamamatsu.
- STRONG. The Rev. G. N. Stong (S.P.G.) is expected to arrive soon from England where he has been spending his furlough. For a few months he will live with Bishop Basil at 'The Firs' Shimoyamate Dori, 5 Chome. After that his further location will be settled.
- WELCH. Bishop and Mrs. Herbert Welch (M.E.C.) arrive in Japan on the S.S. President Hoover, on October 10. Bishop Welch was appointed by the recent General Conference of the Methodist Episcopal Church to the Eastern Asia Area, with residence in Shanghai.
- WHITE. Miss A. L. White (M.E.C.) of Kwassui Girls' School, Nagasaki, returned from furlough in September.

DEPARTURES

ALLEN. The Rev. E. Allen (S.P.G.) of Kobe expects to return to England for furlough about the middle of November. He is intending to visit the Holy Land on his way home.

ASBURY. Miss Jessie Asbury (U.C.M.S.) sails for America on the S.S. Chichibu Maru, on October 13. Address: c/o Dr. Nina Stevens, 1680 N. Vine St., Hollywood, California. Miss Asbury is retiring from work in Japan.

BRITTAIN. Miss Blanche Brittain (M.E.C. Contract Teacher) of Iai Girls' School, Hakodate, sailed for San Francisco in July.

BUCHANAN. The Rev. Percy Buchanan (P.S.) left for furlough in America in July. Mr. Buchanan expects to do special work in music in the Princeton Theological School, Princeton, New Jersey.

BUCKNILL. The Rev. and Mrs. E. G. Bucknill (S.P.G.) left Japan in May for furlough in England.

CREWDSON. Rev. and Mrs. Ira D. Crewdson (U.C.M.S.) and family, returned to America, via Europe, in July. They are leaving Japan permanently, and for the present may be addressed, care of Divinity School, Yale University, New Haven, Connecticut.

CUTHBERTSON. Mr. and Mrs. James Cuthbertson (J.E.B.) sailed for Japan on the S.S. Empress of Russia on September 28, for furlough in Canada and England.

DICKERSON. Miss Augusta Dickerson (M.E.C. Retired) who came to Japan to attend the fiftieth anniversary of Iai Girls' School, Hakodate, sailed with Miss E. M. Morse for Philadelphia on September 22. Her address is 1839 W. Venango St., Philadelphia.

EDLIN. Miss C. Edlin (S.P.G.) left on furlough to England on July 23.

EVERARD. Miss Cornelia Everard (P.E.) Physical Education teacher at St. Margaret's School, Tokyo, sailed on August 2, for furlough in America.

FINLAY. Miss Alice Finlay (M.E.C.) sailed on furlough July 21.

GARDNER. Miss Emma Eve Gardner (P.S.) of Nagoya, sailed for America on furlough in July.

GIBSON. Miss Martha Gibson (U.C.M.S.) Sailed for America on September 15, on the S.S. Asama Maru. She may be addressed at 7037 Amherst, St. Louis, Missouri. Miss Gibson does not expect to return to Japan.

HALL. The Rev. and Mrs. M. E. Hall (A.B.C.F.M.) of Doshisha University, sailed for America on August 29, retiring from the Mission.

HENDRICKS. The Rev. and Mrs. K. C. Hendricks (U.C.M.S.) and family sailed from Kobe on July 28, on the S.S. Katori Maru, going to America via Europe. They may be addressed for the present, care of Divinity School, Yale University. They do not expect to return to Japan.

- HALSEY. Miss L. S. Halsey (P.N.) of Joshi Gakuin, Tokyo, sailed for America on furlough, September 2.
- HORN. Mr. Edward T. Horn, Jr., son of Dr. and Mrs. E. T. Horn (L.C.A.) sailed for America on July 17, to enter Muhlenberg College, at Allentown, Pennsylvania.
- HUTCHINSON. The Rev. and Mrs. A. C. Hutchinson (C.M.S.) will sail by P. and O. on November 25, for furlough in England.
- JACKSON. The Rev. Roderick S. Jackson (P.E.) of Yokkaichi sailed for America on regular furlough on August 13.
- LEE. Miss Mabel Lee (M.E.C.) of Sendai sailed on furlough July 21.
- MANN. The Rev. and Mrs. L. W. Mann (A.B.C.F.M.) and children, of Doshisha University, sailed for America August 16; retiring from the Mission.
- McALPINE. Mr. James A. McAlpine (R.C.A.) sailed from Yokohama for America on August 4. Mr. McAlpine enters the Western Theological Seminary at Holland, Michigan, in preparation for further missionary work.
- McALPINE. Dr. and Mrs. R. E. McAlpine (P.S.) sailed for America on September 28, retiring after forty-seven years of service. Dr. McAlpine was one of the first two missionaries who came to Japan under the committee of the Southern Presbyterian Church. Mrs. McAlpine is the daughter of the late Dr. James H. Ballagh, one of the first missionaries sent out by the Reformed Church in the U.S.A. Dr. and Mrs. McAlpine will make their home in Winston-Salem, North Carolina.
- MELINE. Miss Agnes Meline (A.B.F.) of Soshin Jo Gakko, Yokohama, sailed for furlough in July.
- MERCER. The Rev. and Mrs. F. E. Mercer (S.P.G.) left Japan on June 8. Mr. Mercer had been chaplain of St. Andrew's Church, Tokyo, for five years.
- PRICE. The Rev. and Mrs. P. G. Price (U.C.C.) of the East Tokyo Mission, sailed for Canada on furlough on July 30.
- PRICE. Miss G. J. Price (C.M.S.) sailed from Kobe for England on September 27, going on medical leave.
- SMITH. Miss I. Webster Smith (J.E.B.) of Akashi sailed from Kobe on the S. S. Empress of Canada, September 28, for furlough in Canada and America.
- VOULES. Miss J. E. Voules (S.P.G.) sailed from Kobe on furlough on July 22.
- WILLCOX. Miss Lucille Willcox (Y.W.C.A.) for two years Physical Director in the Tokyo Y.W.C.A. left for home in Philadelphia by way of the Ports, sailing on the Fushimi Maru.

CHANGE OF LOCATON

- BOVENKERK.** The Rev. and Mrs. H. G. Bovenkerk (P.N.) and family, who have resided in Tokyo for the last two years, have been located in Tsu, Ise.
- BRUNS.** The Rev. and Mrs. B. Bruns (R.C.A.) have been transferred from Nagasaki to Saga. Address: Nishi Hori Bata, Akamatsu Cho, Saga.
- BARNs.** Miss Helen V. Barns (A.B.C.F.M.) from Taisha Mura, Hyogo Ken to 50 Itchome Minami Dori, Motoimasato Cho, Higashi Yodogawa Ku, Osaka.
- KINNEY.** Miss Janie M. Kinney (U.C.C.) has removed from Toyo Eiwa Jo Gakko in Azabu, Tokyo, to become Principal of the Yamamashi Eiwa Jo Gakko, Kofu City.
- LANG.** Miss Kathleen Lang (M.S.C.C.) from Nagoya to Gifu.
- NEWMAN.** The Rev. and Mrs. R. G. Newman (U.C.C.) have removed from Koishikawa, Tokyo, to 106 Shimo Negishi, Shitaya, Tokyo, where they are occupying the house formerly occupied by Mr. and Mrs. Price, who are now on furlough.
- McKENZIE.** Mr. and Mrs. A. P. McKenzie (U.C.C.) and family from Nagoya to Kwansei Gakuin, Nishinomiya Shigai.
- TUCKER.** Miss Grace Tucker (M.S.C.C.) from Tokyo to Gifu.
- WALKER.** Miss May Walker (M.S.C.C.) from Language School, Tokyo, to 1 Chome, 4 Shirakabe Cho, Nagoya.

BIRTHS

- ALEXANDER.** To Mr. and Mrs. Robert P. Alexander, Jr., of Tokyo, a daughter, Panella, at the Karuizawa Sanitarium on September 15. Mr. Alexander is the son of the Rev. and Mrs. R. P. Alexander (M.E.C.) of Aoyama Gakuin, Tokyo.
- BOVENKERK.** To The Rev. and Mrs. H. G. Bovenkerk (P.N.) a daughter, Adele, in Nojiri on August 25.
- CRAWFORD.** To The Rev. and Mrs. Vernon A. Crawford (P.S.) of Kochi, a son, John Richard, at the Karuizawa Sanitarium on August 21.
- FRANKLIN.** To The Rev. and Mrs. S. H. Franklin (P.N.) of Kyoto, a son, John Brownell, on September 7.
- SHACKLOCK.** To The Rev. and Mrs. R. F. Shacklock (M.E.C.) of Hirosaki, a son, Floyd Burton, at the Karuizawa Sanitarium, on July 27.
- SMITH.** To Mr. and Mrs. W. B. Smith (P.E.) of St. Paul's University, Ikebukuro, Tokyo, a son, Alanson Bradford, on July 28.
- WRIGHT.** To The Rev. and Mrs. R. C. Wright (U.C.C.) of Toyama, a son, Edgar Norman, at the Karuizawa Sanitarium in September. Mrs. Wright is the daughter of Dr. Daniel Norman of Nagano.

MARRIAGES

- GERHARD-WEED. Professor Robert H. Gerhard (R.C.U.S.) a teacher in the Tohoku Gakuin, Sendai, and Miss Helen I. Weed (R.C.U.S.) a teacher in Miyagi College, Sendai, were married in Lawrence, Kansas, the home of the bride, on August 27. Mr. and Mrs. Gerhard arrived in Japan on September 21, and are now residing at 6 Minami Rokkencho, Sendai.
- LUBEN-ERICKSON. The Rev. Barnerd M. Luben (R.C.A.) and Miss Edith Erickson were married in Karuizawa on July 15. They will reside in Tokyo, at Meiji Gakuin, where Mr. Luben is a teacher.
- WARNER-LINTHICUM. The Rev. Paul Warner (M.P.) and Miss Dorothy Perkins Linthicum were married in Baltimore, Maryland, the home of the bride, on August 3. Mr. and Mrs. Warner arrived in Japan on August 25, and reside at 43 Chokyuji Machi, Nagoya.

DEATHS

- BERGAMINI. Alec, six year old son of Mr. and Mrs. J. van Wie Bergamini (P.E.) Ikebukuro, Tokyo, died on June 25, in St. Luke's Hospital.
- BRAITHWAITE. Mrs. Letitia Elizabeth Braithwaite, (J.E.B.) widow of George Braithwaite, died at the home of her son, Mr. G. B. Braithwaite, in Tokyo, on September 21.
- CARY. Dr. Otis Cary (A.B.C.F.M.) a member of the Japan Mission 1878-1920, died on July 24. Dr. Cary was on the Editorial Staff of the American Board until his death.
- COSAND. Dr. Joseph Cosand (U.B.) died at Horsham, Pennsylvania, on June 5, in his eighty-first year. Dr. Cosand came to Japan in 1885 for the Friends' Mission and started the Friends' Girls' School in Tokyo. In 1901 he joined the United Brethren Mission, retiring in 1920.
- DUNLOP. Dr. J. G. Dunlop (P.N.) died in Karuizawa on August 15. Dr. Dunlop had been in Japan for more than thirty years.
- HILLIARD. Mrs. F. Hilliard (U.C.C.) died in Toronto, Canada on May 30. Mr. Hilliard was formerly a teacher in Kwansei Gakuin.

MISCELLANEOUS

- CROSBY. Miss Amy R. Crosby, (A.B.F.) formerly of the Bible Training School, Osaka, has been detained at home for a time and has accepted a position as kindergarten teacher in the Baptist Community House, at Boston. Her address remains: 26 Clarendon St., Malden, Mass.

FUKUDA. Miss Hanako Fukuda returned to Japan on September 10, after three years spent in Canada studying piano and vocal culture. She graduated from the Toronto Conservatory of Music, receiving the degree of Associate of Toronto Conservatory of Music (A.T.C.M.) She takes up again a position on the staff of the Yamanashi Eiwa Jo Gakko, the school of the W.M.S. U.C.C. in Kofu City.

HODGES. Miss Olive I. Hodges (M.P.) of Eiwa Jo Gakko, Yokohama, is not returning from furlough this fall because of conditions in America.

NOORDHOFF. Miss Jeane Noordhoff (R.C.A.) of 37 Bluff, Yokohama, is slowly recovering from an illness of paratyphoid followed by multiple neuritis.

PARKINSON. Mr. and Mrs. William Parkinson (A.B.F.) of Misaki Tabernacle, Tokyo, have announced their adoption of a baby girl, Emily Jean, four months old.

WHO'S WHO IN THIS ISSUE

- REV. H. F. WOODSWORTH, Chairman this year of the Federated Missions Conference, is a missionary of the United Church of Canada, located in Kobe where he is Dean of The Literary College at Kwansei Gakuin.
- DR. TOYOHICO KAGAWA needs no introduction to readers of this journal.
- MRS. HELEN REISCHAUER is the wife of A. K. Reischauer (Presbyterian) of The Tokyo Woman's Christian College. Her Father and Mother were missionaries in Persia so she has lived all her life in the field her paper so able discusses.
- REV. HOWARD HANNAFORD is also of the Northern Presbyterian Mission—a teacher at Meiji Gakuin (Men's College) in Tokyo, and a musician of prominence. His wide social interests he may partly have acquired from his wife, an able Wellesley woman who was, before her marriage, a Y.W.C.A. Secretary.
- REV. G. W. BOULDIN of the Southern Baptist Convention, U.S.A. is President of Seinan Gakuin at Fukuoka. He came to Japan in 1906.
- REV. CLARENCE GILLETT is a missionary of the American Board Congregational, located in Sendai. He is much interested in the subject on which he writes after conducting Kumiai Camps at Takayama and elsewhere.
- MISS MARGARET PAINE, President of the Japan Kindergarten Union, is a missionary of the Protestant Episcopal Church at Obama Cho, Fukui Ken.
- REV. Z. GOSHI, Associate Editor, is an active Tokyo Pastor of the Presbyterian denomination.
- MR. SOICHI SAITO is the Tokyo Secretary of the Y.M.C.A., a vigorous Christian widely known as one of the best representatives Japan sends abroad.
- REV. H. V. E. Stegeman is a missionary of the Reformed Church in America, and a teacher of Theology at Nihon Shingakko, Tokyo. He is also a member of the Publications Committee of The Federated Missions.
- REV. G. E. BOTT is a Settlement Worker in Tokyo under the United Church of Canada. His studies in England and wide experience in Christian Social Work have made him a warm admirer of Bishop Temple whose book he reviews.

ISABELLE MacCAUSLAND, the Interim Editor, accepted this position for one year only until Mr. Willis Lamott returns from furlough. She is teacher of Social Sciences at the American Board College for Women at Kobe. She was for eight years a Settlement Social Worker in the United States, studied in England, lived at Toynbee Hall for some months, and has been on the Federated Missions Publications Committee for the past three years.

REV. C. P. GARMAN is a missionary of the American Board Congregational, loaned for work to the Christian Literature Society, altho his Major interest lies along the lines of Social Science. He and Mrs. Garman live in Tokyo where they have long been contributing citizens.

REV. W. H. MURRAY WALTON, as Editor of this Japan Christian Quarterly for the past seven years, surely needs no comment in this biographical dictionary. We rejoice that he volunteers to send us from England one book review each quarter. Anyone wishing to write him may address 23 St. James Road, Tunbridge Wells, England.

THE JAPAN CHRISTIAN QUARTERLY

Volume 7.

1932.

Editor :—ISABELLE MacCAUSLAND, L.H.D.

Publisher :—THE CHRISTIAN LITERATURE SOCIETY OF JAPAN
KYO BUN KWAN, Ginza, Tokyo

Subscription in Japan - - ¥4.00 per annum.

Subscription from abroad - ¥4.50 per annum.

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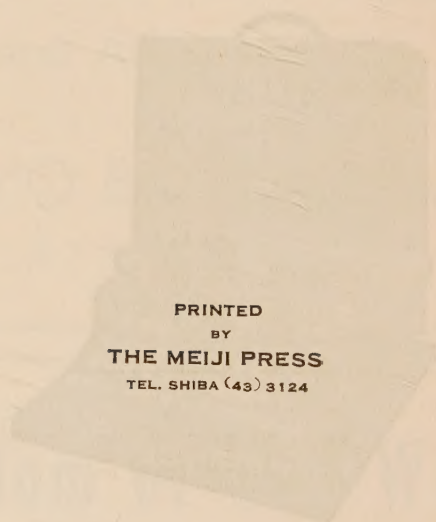
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